

THE PILGRIM

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NO. 1

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

YEAR UNTO YEAR

As year unto year is added,
God's promises seem more fair;
The glory of life eternal,
The rest that remaineth there;
The peace, like a broad deep river
That never will cease to flow;
The perfect, divine completeness
That the finite never know.

As year unto year is added,
God's purposes seem more plain;
We follow a thread of fancy,
Then catch and lose again;
But we see far on in the future
A rounded, perfect bliss;
And what are the wayside shadows,
If the way but lead to this?

As year unto year is added,
And the twilight of life shall fall,
May we grow to be more like Jesus,
More tender and true to all.
More patient in trial, more loving,
More eager his truth to know.
In the daily paths of his choosing
More willing in faith to go.

-Selected.

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THE CHRISTIAN RACE.

"WHEREFORE SEEING WE ALSO ARE COMPASSED ABOUT BY SO GREAT CLOUD OF WITNESSES, LET US LAY ASIDE EVERY WEIGHT, AND THE SIN WHICH DOETH SO EASILY BESET US, AND LET US RUN WITH PATIENCE THE RACE THAT IS SET BEFORE US, LOOKING UNTO JESUS THE AUTHOR AND FINISHER OF OUR FAITH." HEB. 12: 1,2.

The word "wherefore" in the above passage of Scripture, would indicate that what follows is a summary of what has been previously stated. The preceeding chapter is a rehearsal of historical facts of how certain holy men of old, sustained by a living faith, became powerful witnesses for God; and upon which witness the Apostle wishes to build for future objectives.

The present theme is, that there is a "race" in progress; at the end of which there is great reward. Unlike the ordinary race, where one mighty, spontaneous effort is made to excell all rivals and win a single selfish prize, this race is constant; and all who engage in it lawfully and continue to the end have the assurance that they may win. We have a leader who has run before us and has overcome all obstacles and won. The same leader is the author and finisher of our faith—the means by which we may also win. Not only do we have Jesus, who has run before us, to show us the way, but we also have "A GREAT CLOUD OF WITNESSES" who have run successfully for the same prize; and have been certified as winners; which assures them that they will receive their prize in due time.

This race to glory is unlike the common race: for, instead of one supreme effort, and mighty dash for the goal, it must be run "with patience; the effort must be constant; it takes many days—in fact all our lifetime. The time required is not to be considered; the

only requirement being that we run lawfully (according to the rules layed down by the Master) and continue until the goal is reached. CAN IT BE DONE? We have a GREAT CLOUD OF WITNESSES, who have run successfully, to assure us that it can. And Jesus, who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God, is waiting to receive us when we have finished. And we have the assurance of his promise, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Is the objective worth the effort? Judge ye.

We hope to arrive with the "GENERAL ASSEMBLY and CHURCH OF THE FIRST-BORN, which are written in heaven, and TO GOD the judge of all, and TO THE SPIRITS OF JUST MEN MADE PERFECT." PERFECTION! is the end. To what effort will men go to attain to perfection? Is it not worth all our life? Not only will we attain to perfection, but we will be a part of an INNUMERABLE COMPANY of perfected beings, and we are also come TO JESUS who is our predecessor, and the "mediator of the new covenant, and the blood of sprinkling, that speaketh better things than that of Abel."

ABEL was the first of the great cloud of witnesses: How wonderful to have a testimony from the first man to enter the "race." "Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous." These are but few words, and obviously do not tell the whole story; but only the essence of it. It is a witness to a successful effort. Abel was righteous BEFORE he offered his gift (i.e. the righteousness which is of faith) but it was by the offering that he obtained the witness. What experiences he must have had; what patience he must have exercised; how long had he waited on God for the testimony; how he must have longed for the RESTORATION; How it must have pained his soul to take the life of one of the precious lambs which God gave to him.

Perhaps the GARDEN was still there—in full view; it had been the happy home of his parents. But now he

sees his father, a pitiful, sorrowing man, toiling and digging at the ground to make a living; he is not used to labor; the sweat comes freely. Only God can help; God must be reached, and the only way to reach God now is by a sacrifice; so FAITH teaches Abel what to offer. So Abel offered by faith, and God answered with a testimony of his righteousness. Abel has won- what a happy answer.

When NOAH was born, something caused his father to say, "This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed." "And Noah found grace in the eyes of the Lord." What few words to tell of such infinite blessing. If I may but find grace in the eyes of the Lord, what want I more? I will run with patience the race which he sets before me; no matter how long it takes. At the end of the race is a crown of victory. Noah evidently was "different"; he had different ideas- "rather a peculiar man"; a PREACHER of righteousness; trying to "scare" people into changing their ways; spent all of his time building "that ship" out on the dry land, and missing all of the socials and things that were going on-- "no use for ONE MAN to try to change the WHOLE WORLD." But he was a man of FAITH, and acquainted with God, and God had warned him of what was coming. It was a long race for Noah--a race with time and the long-suffering of God. One hundred and twenty years; the longest building contract ever let. Preacher-builder; preaching RIGHTEOUSNESS, warning of sin, and building for safty. What a "race" God set before HIM; but he run and was a winner. "By which he condemned the world and became the heir of righteousness which is by faith."

ABRAHAM was another man that was "different." He had such far-off ideas; It seemed he just wanted to travel. Probably Tera did not know what gave him the urge to GO. God had called him to leave his home-land and his relatives, never to return; not knowing where he was going; What a race "set before Abraham. But he knew God and never feared the outcome. He became a father when he was an hundred years old, and then when his

son was grown he was asked to offer him up to God for a sacrifice. Only a man of faith could endure what Abraham did. He was acquainted with God—and was called "the friend of God." He staggered not at God's promises, and ran with patience; and won. And so he got the "blessing." "By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the seashore: and thy seed shall possess the gate of his enemies: and in thy seed shall all the nations of the earth be blessed: BECAUSE THOU HAST OBEYED MY VOICE."

JACOB had a long and trying RACE. It began when Esau and his father Isaac were about to ignore the word of God to his mother Rebecca concerning the election of God that "the elder shall serve the younger." For some reason this word of God was being ignored, although Jacob had legally purchased the birthright. He fled from his brother for his life; he loved a beautiful girl, and made an honest agreement (on his part) with her father to have her for his wife. But her father exploited his willingness, and broke the agreement by cruel deception. He demanded of him unjust service, and changed his wages at will (ten times). Jacob said, "This twenty years have I been with thee; thy ewes and thy she goats have not cast their young, and the rams of thy flock have I not eaten. That which was torn of beasts I brought not unto thee; I bare the loss of it; of my hand didst thou require it, whether stolen by day or stolen by night. Thus I was; in the day the drought consumed me and the frost by night; and my sleep departed from mine eyes." Laben chased him to hurt him; he feared mightily for his wives and children; because of Esau; He had a wonderful experience with the angel of God; His sons wickedly deceived him concerning their brother Joseph; and so great was his sorrow that his life was apparently shortened. But he never gave up the race; and he was victorious, and inherited the blessing of his grandfather Abraham.

MOSES ran for one hundred and twenty years, and it must have been with patience, for he won the title of "the meekest man in all the earth." The last forty years of his life was spent giving his life and soul for his own people, who were ungrateful and rebellious; and sometimes wanted to kill him. They provoked him into a sin which kept him out of the promised land, which he desired so keenly to enter. He became an advocate before God for his people, and offered to give his own life for them. But O, he won a great victory; he saw Jesus Christ (of whom he was a type) and was with him on the mount of transfiguration, and conversed with him concerning the GREAT REDEEMPTIVE WORK which he was to accomplish by his death at Jerusalem.

So like the Apostle says in Heb. 11, time would fail to tell of them all. But they all received a good report through FAITH. They were all certified WINNERS. "All these having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect."

This is undoubtedly the most important thing in our lives. So let us lay aside every weight, and let us run with patience the RACE which is set before us.

-D.F.W.

OUR TREASURE IN HEAVEN

By Rudolph Cover

"For where your treasure is, there will your heart be also." Jesus said this in the sermon on the mount, and, although it is only eleven words, it is a sermon in itself. "Lay not up for yourselves treasures upon the earth. . . . But lay up for yourselves treasures in heaven. . . . Therefore take no thought saying, what shall we eat? or, what shall we drink? or, wherewithal shall we be clothed? . . . But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

What a wonderful lesson and admonition for us all. We, who call ourselves Christians, and hope for a

heavenly mansion; are we actually seeking first the kingdom of God, and his righteousness? When we really consider,—the laying up of treasure for this life is so unnecessary. It will all too soon pass away; or like the rich man who would tear down his barns and build greater; his life was required of him and all his possessions were left to another. How little do we realize the futility of an earthly life. All that we have is only given us from the God of heaven. It is only how we use what is given us that counts. If we only strive to increase our natural gain, not helping or caring about others less fortunate, it is most certain we will miss our heavenly home.

In our natural way of thinking we want to do just opposite that which is best for us. Jesus says to seek first the kingdom of God. Our first desire is to get security and then, when we are basking in the ease of this world's gains, find out about God. God wants us to realize we are dependent creatures; but man wants to be independent. This all brings us to a realization of the battle of the Spirit and the flesh. Our natural desires must be crucified. Our spiritual life must abound and grow. Jesus says, "My yoke is easy and my burden is light." This is true once we have fully resigned our life to Him; but a half or luke-warm Christian is most miserable. The Lord said to the Church of Laodicea that he wished they were either hot or cold. He wants his children to have a definite aim in life. If the treasure which we can accumulate in heaven will never pass away, it is worth our whole life's work for Christ. Nothing in this time world should keep us from making the effort. The rewards of heaven are so great that there should be waiting line of people wanting to be born of the water and the Spirit. Instead, we see lines of people standing by theatres, dance hall, etc. It just isn't reasonable. But there is an adversary to our souls and those who do not make an effort for Christ, automatically fall into the service of Satan. "No man can serve two masters." Let us strive to increase our treasure in heaven. "For where your treasure is, there will your heart be also."

-Oakhurst, California.

THE PASSOVER AND THE LORD'S SUPPER.

By David A. Skiles.

In God's relationship and dealings with his chosen people after their deliverance from Egyptian bondage, down through their generations, and through Christ's ministry upon earth, and on until he finally established his celestial kingdom, he has ordained and instituted certain feasts of special significance relative to great and outstanding past and future events.

Among the different feasts that the house of Israel were to observe were perhaps three important ones "The feast of the Passover," "The feast of weeks or first fruits," and "The feast of ingathering or tabernacles."

The Jewish Passover was a yearly feast to be observed in commemoration of a past event wherein the destroying angel passed over the homes where the upper and side posts of the door were sprinkled with the blood of the slain lamb; which meant the saving alive of the first-born of that home. And where the blood was not applied it meant the death of the firstborn of man and beast of each family. Which destruction brought the willingness of King Pharaoh to release Israel from under his bondage. And this day was to be remembered in Israel; a feast day throughout their generations: A feast which was called "The Passover" or "Unleavened bread; which was to bring to mind their great deliverance.

It seems this feast was to be held under great stress: perhaps to signify their preparation for flight; with loins girded, shoes on their feet, with staff in their hand, and to eat in haste. And in this our day the Jewish Passover, though not strictly held as above, yet is a notable and highly prized festival among the Jews. And while they in its celebration look back to their marvelous eviction from Egypt, yet can we not see in the lamb and the blood that made their flight possible, a representation and type of Him whom John the Baptist proclaimed, "Behold the Lamb of God that taketh away the sin of the world." Who also was slain at the designated time when the Passover lamb should be killed; that the blood that flowed from his side

might bring salvation to every dying sinner who yields to its saving power and life giving virtue.

The advent into the world of this one, Christ Jesus, some 1900 years ago was a turning of a new leaf in the annals of the human race; establishing a new code of righteousness; a turning over from the dispensation of law to the dispensation of Grace. Near the end of his ministry on earth, and before his sacrificial death, he instituted a "Passover" which he had directed Peter and John to make ready, and when they had done so, and the hour had come (Luke 22: 14,15) he sat down with the Twelve and said, "With desire I have desired to eat THIS passover with you before I suffer." It is evident that this feast could not be the Jewish passover, for the time at which it (the Jewish passover) was to be eaten had not yet come; yet Jesus as above stated called the feast of which he partook a "passover," "The Passover," and in John 13: 2, it is also evident that this same feast was called a "supper" (which is an evening meal) "And supper being ended."

That Jesus instituted this feast, passover or supper with the express intent and purpose that it should signify a great future event is proven by his own words in Luke 22: 16, "For I say unto you, I will not any more eat thereof, until it be fulfilled in th kingdom of God." So it seems clear to the writer that in this last night Jesus instituted a new feast, passover, or supper which the Apostle Paul later termed "The Lord's supper," and which he also gave us to understand was not to be eaten in "haste" but in tarrying one for another.

That the bread and the cup of communion are separate and apart from the supper, (though partaken of immediately following the supper) is shown by the words of Luke 22: 20, "Likewise also the cup after supper;" signifying that he took the cup after supper, so also he took bread after supper, gave thanks, brake it, and gave to the disciples.

That the purpose, virtue and intent of the bread and the cup are vastly different from that of the supper and cannot be the same, is clear; for the reason

that the bread and the cup are to direct the mind of the communicant back to the night of Christ's betrayal in which he suffered, and died the vicarious death upon the cross; his blood issuing from the pierced side of his holy being; that man may be redeemed from his inborn sin. The Supper—so different—is a glorious foretaste and anticipation of when it will be fulfilled in the kingdom of God: The marriage supper of the Lamb.

John the Revelator had a preview of this great event (Rev. 19:7,9), "Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come and his wife has made herself ready. . . And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb." That there will be a great future feast for the saints of God, for the blood washed throng of all ages, is videdicated in Luke 12:35-38, "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open to him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them sit down to meat, and will come forth and serve them."

The Apostle Paul fully recognized a Lords Supper in I Cor. 11; though he told the Corinthian Church that in their existing disorder they were not eating the Lord's Supper; but their own supper.

Another great feast is foretold in Luke 22:29,30, "I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." "Blessed is he that shall eat bread in the kingdom of God." Luke 14:15.

That Jesus in that last night instituted a new feast, a new passover, also called a supper, which can be consistently called a passover; for the reason that his whole life's work, the chief objective of his mission on earth; his teaching, his suffering, and death, could be enshrined in one great cause. "To bring about a change. Truly a passing over from the Law (which made nothing perfect) to the dispensation of Grace, which brings salvation, and the gift of God, which is Eternal Life."

-Rossville, Indiana.

THE HOLY SPIRIT—THE COMFORTER.

By J.I. Cover.

The work of our redemption completed in the glorious resurrection of Jesus, the sweet fellowship between Jesus and the Holy Spirit, was again continued at that time as we read, "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies, by his Spirit that dwelleth in you." The divine person of Jesus was not extinguished at his death upon the cross, for he says, "For as the Father hath life in himself: so hath he given the Son to have life in himself." And again, "Therefore doth my Father love me, because I lay down my life, that I might take it again. This commandment have I received of my Father."

So we see that although Jesus of his own mighty power, both lay down his life and took it again, by the commandment of his Father; also at that time the Holy Spirit joined him again, so his triumph over death, hell, and the grave was complete, and the combined work of the Trinity. Leaving the empty tomb, accompanied the Holy Spirit, he again is appearing to his loved ones, who were sorrowing and mourning his death, he brought hope and comfort to them, and being so filled with the Holy Spirit, said to his apostles, "Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained,"—so giving them power to proceed to elect an apostle to fill Judas' place, before the day of Pentecost.

So we have on record that at the ascension of Jesus to heaven they were so comforted by his words and presence the forty days they were together, that "It came to pass while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God. Amen."

Before Jesus suffered upon the cross, he tried to comfort them: "Let not your heart be troubled. . . And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever. . . nevertheless I tell you of a truth; it is expedient

that I go away: for if I go not away, the Comforter will not come unto you." And, "Behold I send the promise of my Father upon you; but tarry ye in the City of Jerusalem, until ye be endued with power from on high."

Also we see the comforting work of Jesus, and the Holy Spirit extended to the precious body of believers, as the apostle Paul describes it, "For I delivered unto you first of all that which I also received; how that Christ died for our sins according to the Scriptures; And that he was buried; and that he rose again the third day, according to the Scriptures; And that he was seen of Cephas, then of the twelve; After that he was seen of above five hundred brethren at once; of whom the greater part remain unto the present, but some are fallen asleep." We should not fail to mention also the record in the Acts: "The former treatise have I made O Theophilus, of all that Jesus began both to do and to teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: To whom also he showed himself alive after his passion, by many infallible proofs, been seen of them forty days, and speaking of the things pertaining to the kingdom of God." So we see the work of comforting the disciples was complete and full, the combined work of Jesus and the Holy Spirit; although it is true that at that time they did not realize the presence of the Holy Spirit as on, and after the day of Pentecost.

Their understandings were opened, their hearts were made joyful, and they were comforted so wonderfully by the living presence of Jesus again with them; although they were aware that a great change had taken place in him, and his words, the second part of his message to them with such love and power. Peter no doubt spoke for them all when he said, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again to a lively hope by the resurrection of Jesus Christ from the dead. . ."

We remember how John the Baptist and Jesus were for a time witnesses working together in the same cause, and before John departed, was given to Jesus the Holy Spirit. So now at the closing scenes of Jesus' life upon this earth after his resurrection, the comforting presence of Jesus was accompanied by the Comforter

so when Jesus ascended on high they had the Comforter's secret presence with them that gave them joy and comfort to proceed on their allotted way; until the blessed Comforter came and revealed in his own right and power so mightily in their lives, they could feel his very presence. The Holy Spirit's work in the Gospel of our salvation is in three stages: Working with Jesus until his death, Comforting with Jesus after his resurrection; and then sent to take charge on earth after the ascension of Jesus.

The more we study God's word the greater becomes our realization of the wonderful work accomplished that gives joy to our hearts, and comfort to our souls.

When all was dark, and gloom,
and drear;
Despairing meditation;
Gone was the one they loved so
dear,
In work of our salvation.
No songs arose, that time of
woes,
For death and gloom, hung round
the tomb.

Peter could weep, and groan, and
cry,
And feel so sad repining;
And rocks did rend a heaving
sigh;
When sun was veiled from
shining.
When Jesus died, all nature
cried,
He who gave breath, lay cold in
death.

What darkness felt in that sad
day,
When hope lay soundly sleeping?
Who was there felt to kneel and
pray
God have them in his keeping?
We were not there to know des-
pair;
But Jesus knew, those mourning
few.
(So time and place, still run
its race.)

Oh blessed place, and sacred way,
When deathgrip's bars were
riven;
And dawning resurrection day,
Opened the way to heaven.
And peace on earth, Songs at his
birth;
Man reconciled, by God's dear
child.

The Holy Spirit meets our Lord,
In powerful glad reunion;
And thus fulfilled Gods holy
Word,
In loving glad communion.
They comfort those, banished
their woes,
They live to praise God all
their days.

Thou Comforter in that glad day,
Thy blessings may we cherish;
Our pilot, prompter, help and
stay,
Without thee we would perish!
We gladly tread, where Jesus led,
Thy presence more, thou Comforter.

-1160 Star Route,
Sonora, Calif.

Next:- THE DESCENDING POWER.

 QUERIES

Dear Brethren:

I would like to have an explanation of John 14: 12. What greater things can be done than what Christ himself has done?

Answer:- The passage to which the above query refers reads thus: "Verily, verily, I say unto you, he that believeth on me, the work that I do shall he do also; and greater works than these shall he do; because I go unto my Father." It is, indeed, a remarkable declaration that the Saviour makes when he declares that those who believed in him should do greater works than he himself did. To understand this remarkable declaration of the Saviour, we must bear in mind the principle of development in the Christian scheme of redemption, by which progress was plainly manifested. After the Saviour finished his work on earth, he ascended to heaven, and offered himself with his work to the Father. The Father approved of him and his work, and exalted him, giving him a name and authority above all the heavenly powers. In exercising that authority, he sent down the Holy Spirit upon his disciples in a measure in which the people of God had never received it before. And the day of Pentecost witnessed an occurrence in the apostles speaking in unknown tongues, and in the conversion of three thousand souls, which was one of the most remarkable events that had ever happened in the world, and which surpassed any thing that Christ himself had done during his personal ministry, in enlarging the dominions of his Church or Kingdom.

The work that the disciples were to surpass the Saviour in was the great work of reforming the world. And not only was this work carried on more rapidly by the disciples than it had been by the Saviour himself, but the sending^{ing} down of the Holy Spirit from heaven, gave unto the apostles an additional agent in the great work of reformation, and, consequently, the work was not only done more rapidly, but more thoroughly and completely, for there was a complete reformation in every genuine convert to Christianity. The worst of characters were reformed, and the worst of sinners were converted into saints. The following passage from one of Paul's letters to the Corinthians shows what the gospel did in the

great work of reformation: "Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." I Cor. 6: 9-11. The fact stated in the above passage is a high remmendation to Christianity. The main reference of Christ seems to be both the completeness and rapidity of the work of reformation which the disciples by the word and Spirit were to accomplish. In both these respects the labors of the disciples exceeded those of Christ.

"He sowed, we reap--and the harvest is indeed greater than the seed. He bore the first conflict and triumphed unto victory, we manifest and extend that victory, which we ourselves partake of, in the rich blessing shed upon our activity. Therefore the Pentecost sermon of Peter converted more in one day than the Lord in three years; Therefore the death of Stephen in peace and joy after the anguish of the Lord's death upon the cross, whom he sees in the open heaven at his Father's side, so that faith in the Lord's victory becomes also our victory to the overcoming of the world. Hence also in a thousand ways our individual works are greater as to appearance and result, because "the Lord humbly in his contest with the unbelief which called him forth limited himself in his wondrous energy, leaving the greater things to be done by his disciples in His name, when the time of ripeness for faith had come as the result of His own work."

"Because I go unto my Father." This is given as the cause of the great success of the disciples. Consequently, we do not by any means, understand that the disciples were to do those great works by their own strength. It was the Saviour who still did them, but after his scheme of mercy and plan of salvation were more fully matured than they were before his death, the preaching of the gospel met with more success, when preached by the disciples, than it had, when it was preached by Christ, and hence it is said the disciples did greater works than Christ, although it was in reality Christ that did the work,- James Quinter, 1865.

JOHN 4: 14.

"But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

In this scene at the well Jesus is pictured as a tired, thirsty traveler stopping to rest after a hot, dusty journey. But for all his tiredness, He has a refreshing, satisfying message for the thirsty soul. The soul was created by God and finds peace and satisfaction only as it returns to God. The soul is like the dove that flew from the ark and found only a waste of desolate waters with no place to alight, but upon flying back to the ark was gently drawn inside to find warmth, safty, and rest. It is only in Christ that the immortal soul can find such warmth, safty, and rest.

This message from Christ also tells us what true religion is—that it is not merely a set of rules to be obeyed, an example to be copied, or a cloak to be put on. True religion is a living fountain from within—not a cistern, but a living spring open and overflowing. It begins in the heart and overflows through small deeds of kindness. The new spiritual life within the soul is a spring fed from heaven, and no matter how dry the surrounding world may be, the spring will never be exhausted since its source is the river of life which flows from God's throne.

Wherever the Christian goes, his religion is within him. The fountain of joy is from within and is not dependent upon external circumstances. When opened, this new fountain of life in the soul is the beginning of eternal life.-- Selected.

NEWS ITEMS

On Dec. 16, We in the Salida Congregation were made to rejoice with the angels in heaven, when two young sisters were joined with us in the body of Christ, by confession of faith and holy baptism; namely: Mary Ruth Crammer, daughter of Brother Marvin and Sister Ruth Crammer; and Letha Cover, daughter of Brother Rudolph and Sister Esther Cover.— D.F.W.

NON-RESISTANCE ASSERTED: OR THE KINGDOM OF CHRIST
AND THE KINGDOM OF THE WORLD SEPARATED.

By Daniel Musser, 1864. (continued)

The Holy Spirit imparts the love of God, and brings us into fellowship with God and His Son Jesus Christ; and this affords infinitely more happiness than all the world can give, and enables its possessor to be joyful under persecutions, afflictions, scourgings, derision, or what ever the world may inflict upon us. In short, this joy no man can take from us. To show that we prize the love of God higher than anything in the world is an honor to God, and to obey Christ's command of not resisting evil, or contending for earthly treasures, or worldly honors, shows the value we set on heavenly things. If Christ had enjoined on His followers the duty to defend their personal rights and liberties, to serve office, exert themselves to uphold the Government, or discharge obligations which our opponents would impose upon us, what anxiety and distraction of mind would it not create; and just in proportion would it draw the heart and affections away from God. But if the heart and affections are above where Jesus is, and we hold our earthly possessions as though they were not ours, then when they are taken away we can say, "The Lord hath given and the Lord hath taken away." If all things work together for good, to those that love the Lord; then whatever befalls us must be for our good, and we will commit all to the Lord who judgeth righteously. Must not this state and resignation and submission to the will of God, be the most happy that he could have devised; in short does not the plan and all that is connected with it, prove that it is Divine.

The ground on which we propose to prove non-resistance to be consistant with the Bible, and the Old and New Testament to be consistent with each other, and both to be in harmony with the idea of God's immutability, is, that God has created man in such a state that he possesses a principle within him, which would have preserved order, decency, justice, and righteousness on earth, (however great the number) without any law or Government. This principle within man which constituted God's image, was his love, and was both Government and law to the man. This principle was lost in the fall, consequently he lost the governing power; and in its stead self-love which is the principle of disorder and confusion, was received in the heart. Now, as it was the will of God that order should be preserved on earth, and a governing influence had to be exerted, He established Government with all its necessary attendants of law, and sword to exert this controlling influence over the restive, unholy and unruly principle of self-love. This was made necessary by man's change, and is perfectly consistant with God's immutability, and is a confirmation of God's unchanging love to man. In love God had created man, and his unchanging love and goodwill to man, induced Him to give man government as the only means which would control him till he was brought back again to the state from which he had fallen. From the fall of man to the coming of Christ, all men stood in the same relation

to God, were in the same condition and circumstances. By the coming of Christ, and the sacrifice of his body on the tree of the cross, all those who embraced His merits by faith, were restored in their relation to God, to the state they were in before the fall. They are made partakers of the Holy Spirit by which the love of God is shed abroad in the heart, and as Peter says, are made partakers of the divine nature, which is the image of God. Here now man is brought into a new relation to God, his sins are washed away, and his circumstances and condition is changed, and God also changes his law. It is God's unchanging love which induced Him to send His Son into the world, to give himself for man's redemption: and having redeemed him, and brought him into this new relation, He gives him a spirit and law with commandments consistent with his changed circumstances and condition. . . .

As these now stand under a new relation to God, by which their condition and circumstances are changed, it is no violation of God's immutability to change the law which is to govern their conduct and actions. The Old Testament gave man the law which should be his rule of life in the condition he was then in, but spoke of a change which was to come.

The New Testament or Gospel gives the law which is to be the rule of life under the changed condition referred to in the Old. There is therefore no disagreement between the Old and New Testament, or any violation of God's immutability.

But all men were not changed in their relation to God by the coming of Christ, and the institution of the Gospel. Those who did not believe remained in their sins and are under the law; consequently the principle of self-love was not destroyed, and this being what made Government and Law necessary, it had to be continued in the world the same as it had before the coming of Christ.

The commands in the New Testament are therefore not given to the unconverted. (Except the command to repent, and believe the Gospel.— Ed.) They still stand where they did before the Gospel was promulgated, and are under the same influence. This is the reason why Government is still recognized in the New Testament. Because there are a very large proportion of mankind who do not accept the Gospel offer, God is still necessitated to continue government in the world, and He has so ordered that there can be no conflict between the kingdom of Christ, and that of this world. Whenever Christ spoke of the world and its institutions, He spoke of them as something FOREIGN. Of His disciples He says, they are not of the world; if they were so, the world would love them, but now He has chosen them out of the world, therefore the world hateth them. When his disciples showed their self-love and the spirit of envy, He called them to HIM, and told them very affectionately, "Ye know that they which are accounted to rule over the Gentiles, exercise lordship over them; and their great ones exercise authority upon them. BUT SO SHALL IT NOT BE AMONG YOU." This shows that Christ separated His kingdom from that of this world, as His commands make it impossible for those of His kingdom to take part with that of this world. They are in the world but they

are not of the world.

When man fell by transgression, he was placed under the law. Paul says, as many as are under the law are under the curse. Now all men must have been under that curse till Christ came, and became a curse for them, and thereby delivered them. Our opponents say all men are under the law. Then according to Paul, all would have to be under the curse. But Paul says, "Ye are not under the law, but under grace." Certainly those who embrace Christ by faith, are made free from the law. But those who do not believe, remain under the law, and under the curse. (i.e. they are under the law of sin and death; but only the nation of Israel was brought under the law and covenant of Sinai. The rest of the nations of the world were without hope, and without God in the world, until Christ atoned for their sins on the cross.—Ed.) Under this law (of Sinai) God commanded Israel to fight, and the opponents of non-resistance say, because God approved it then, it must be right now also. It is urged that "right is right at all times, and in all places." This is true, but the inference drawn from it is not true. Because it was right for the Jews to fight, it is right for the Christians to fight, is a misconception. I would ask the author of that sentiment, whether it is right for us to eat swine's flesh; and whether it was right for the Jews to do so? Whether it is right for us to wear garments partly of flax, and partly wool; and whether it was right for the Jews to do so? Is God then mutable?

Moses permitted the Jews to put away their wives for certain causes, which our Saviour did not approve in his kingdom, and tells us there is but one cause which would justify such act. Now if Moses allowed this or gave the Jews this precept, it was not sin for them to do so. But can any one say that it would not be so for a Christian now. In the beginning there was no such liberty; "it was not so;" but when man's relation to God was changed, because of sin, and the flesh was weakened, and the heart hardened, God permitted it. But when man's condition was improved, being made partaker of the Divine nature, and his relation to God changed, Christ, as the perfect lawgiver, restored the ordinance to its primitive state again. It might perhaps be said, speaking strictly, that neither war, nor the Jewish mode of divorce were right in themselves; but man's condition made it a necessary evil or the lesser of two evils, one of which was inevitable. But with Israel, God permitted it, yet in man's altered relation under the Gospel Christ forbids it. When I say, "man's altered relation under the Gospel," I always mean those who are truly converted. The relation of the unconverted is not changed.

The kingdom of Christ and that of this world are certainly distinct. The unconverted compose the kingdom of this world. The converted compose the kingdom of Christ, Kingdom of God, or Church of God. Those of the kingdom of this world certainly have no lot, part, or interest, in the kingdom of Christ. The law of Christ's kingdom, or the law of love, as necessarily prohibits those of the kingdom of Christ from taking any part in the affairs of this world. This mystery is dark to great

multitudes, but how can it be otherwise? No one can be a citizen of two kingdoms at the same time; he cannot serve two masters. The kingdom of Christ and that of this world, might be compared to two natural kingdoms whose authority was over territory which lay in contiguity with each other. The laws of these two kingdoms might be very different, yet the subjects of each might be satisfied that they have justice done them, and so would be happy. But the King of one of the powers offers those of his kingdom a very exceeding rich reward or treasure, at some future period. He also offers to make it known in the other kingdom, that any of its subjects who will leave their King and come over to him, shall be considered as his subjects and receive the reward on an equality with his own subjects. Those who would refuse to accept this offer would of course fail of the reward, but they would not fail because they obeyed the laws of the King whose subjects they were, but they would fail because they did not come over to him who offered the favor. They were not censured for obeying the law of their King, only they cannot expect to receive the favor of him, whose offer they have rejected. Thus Christ came and established His kingdom, and invited those in the kingdom of this world to repent and be converted to him, and they should have the reward of eternal life. But those who are contented with the reward of this world will not heed His invitation, and we cannot find a single promise to them of eternal life, on any other condition. . . .

There are great numbers of persons whom we must esteem very highly for the excellence of their moral virtues and honorable principles, who would yet be as the young man was, very sorrowful if they must sell or give up all the respect and esteem in the world, to become a disciple of Christ. But as I have said, an infidel may be all this, so that these virtues however estimable do not make a Christian.

One of our opponents says, "The law of God allows the individual to defend himself except in one case, that of persecution for righteousness' sake; I am permitted, yea enjoined, to RESIST ALL EVIL." If by "the law of God" the author means the Mosaic law, there is this error in it that the law alluded to makes no exceptions for righteousness' sake. It plainly says, "an eye for an eye, and a tooth for a tooth," &c., and there are no exceptions made. And if by the "law of God" is ment the commands of Christ to his disciples, then the other part is without warrant. Christ plainly says, we shall "NOT RESIST EVIL," and there are no exceptions made in regard to the EVIL. Christ says, "if they sue thee at the law, if they take away thy goods, if they smite thee on the cheek." He here notices three kinds of evil; legal injustice, theft, and personal violence, in none of which we shall RESIST. There is neither command nor precept in the whole Gospel which says WE SHALL RESIST EVIL OF ANY KIND. . . . The Apostle Paul says (Romans 12), "Dearly beloved, avenge not yourselves, but rather give place unto wrath, for it is written, vengeance is mine, I will repay saith the Lord. Be not overcome of evil, but OVERCOME EVIL WITH GOOD." (To be continued).

"For the Lord taketh pleasure in his people: he will beautify the meek with salvation." Psm. 149: 4.

Historical

UNION OF CHURCH & STATE IN THE FOURTH CENTURY AND ORIGIN OF OECUMENICAL OR GENERAL COUNCILS.

Constantine the Great made no essential alterations in the form of government that took place in the Christian Church before his time; he only corrected it in some particulars, and gave it a greater extent. For, though he permitted the Church to remain a body politic distinct from that of the state, as it had formerly been, yet he assumed to himself the supreme power over this sacred body, and the right of modelling and governing it in such a manner, as should be most conducive to the public good. This right he enjoyed without any opposition, as none of the bishops presumed to call his authority in question. The people therefore continued, as usual, to choose freely their bishops and their teachers. The bishop governed the church, and managed the ecclesiastical affairs of the city or district, where he presided, in council with the presbyters, and with a due regard to the suffrage of the whole assembly of the people. The provincial bishops, assembled in council, deliberated together concerning those matters that related to the interests of the churches of a whole province, as also concerning religious controversies, the forms and rights of divine service, and other things of like moment. To these lesser councils which were composed of the ecclesiastical deputies, of one or more provinces, were afterwards added OECUMENICAL COUNCILS, consisting of commissioners from all the churches in the christian world, and which, consequently, represented the CHURCH UNIVERSAL. These were established by the authority of the Emperor, who assembled the first of these UNIVERSAL COUNCILS at Nice. (325, A.D.) This prince thought it equitable, that questions of superior importance, and such as concerned the interests Christianity in general, should be examined and decided in assemblies that represented the whole body of the christian Church; and in this it is highly probable that his judgment was directed by that of the

bishops. There were never, indeed, any councils held which could, with strict propriety, be called universal; those, however, whose laws and decrees were approved and admitted by the universal Church, or the greatest part of that sacred body, are commonly called OECUMENICAL or GENERAL councils.

The rights and privilliges of the several ecclesiastical orders were, however, gradually changed and diminished, from the time the Church began to be torn with divisions, and agitated with those violent dissensions and tumults, to which the election of the bishops, the diversity of religious opinions, and other things of a like nature, to frequently gave rise. In these religious quarrels, the weaker generally fled to the court for protection and succour; and thereby furnished the emperors with a favourable opportunity of setting limits to the power of the bishops, of infringing the liberties of the people, and of modifying, in variour ways, the ancient customs according to their pleasure. And indeed, even the bishops themselves, whose opulence and authority were considerably increased since the reign of Constantine, began to introduce, gradually, innovations into the forms of ecclesiastical discipline, and to change the ancient government of the Church. Their first step was an entire exclusion of the people from all part in the administration of ecclesiastical affairs; and afterward, they by degrees, divested even the PRESBYTERS of their ancient privileges and their primitive authority, that they might have no importunate presbyters to to control their ambition, or oppose their proceedings; and principally, that they might either engross to themselves, or distribute as they thought proper the possessions and revenues of the Church.

Hence it came to pass, that at the conclusion of this century, there remained no more than a mere shadow of the ancient government of the Church. Many of privileges which had formerly belonged to the presbyters and people, were usurped by the bishops; and many of the rights which had been formerly vested in the universal Church, were transferred to the emperors, and to subordinate officers and magistrates.

-Mosheim's Ecclesiastical History.

"A LITTLE THAT A RIGHTEOUS MAN HATH IS BETTER THAN THE RICHES OF MANY WICKED." PSM. 36: 16.

THE HEAVENLY JERUSALEM.

Beyond the bounds of time,
Across the sea of life,
Where passion's billows foam and toss
In angry strife,

There is a land so bright
Where mortals cannot gaze,
But wondering stand upon the verge
In lost amaze.

The hills of glory tower
Majestic and sublime;
Above the snow-capped peaks of earth,
The Alps of time.

Four square the city stands.
The jasper walls that rise
Are garnished bright with precious stones
Of paradise.

No storm cloud ever throws
Its shadow on that shore;
No lightnings flash along the sky,
Or thunders roar.

But from the throne of God
There flows a crystal stream,
And heaven's pure light upon its clear
Bright waters beam.

And where that river flows,
The tree of life appears;
Yielding its monthly fruit throughout
Eternal years.

There night shall never come
Nor heaven's long day be o'er;
God and the Lamb shall be their light
For evermore.

There white robed spirits bow
Before the great I Am,
And worship Him who pardoned them
Through Christ the Lamb.

-Selected.

BIBLE STUDY THE BOOK OF JOB.

In the book of Job we read of a day when "the sons of God" came to present themselves before the Lord. And Satan came also with them. And God said unto Satan, "Whence comest thou? Satan replied, that he had been walking up and down in the earth. Then they began talking about a man named Job, who lived in the land of Uz; whom God said was "perfect and upright, and one who feared God and hated evil." Satan answered that Job feared God because He had blessed him, and that if God would touch all of his holdings, Job would curse Him to the face. So the Lord allowed Satan to take everything away from Job; even his children. Instead of cursing, Job said, The Lord gave and the Lord hath taken away; blessed be the name of the Lord."

When Satan saw that this did not work as he said it would, he came in the presence of God again. And God said to Satan, "Even though you moved me against Job to destroy him without cause, he still holds fast his integrity." So Satan tried to turn Job from God again, and said, "Touch his flesh and he will curse thee to thy face." Again God gave him leave to afflict Job, but said, Save his life. Then Satan smote Job with sore boils from his feet to his head. When Job's wife saw his miserable state she said, "Curse God and die;" but Job replied, shall we receive good from God and not evil also?

While Job was in the midst of his suffering and grief, three of his friends came to comfort, and mourn with him. They tried to convince him that God was punishing him for his sins; but Job felt that he had been living right with God. There was much said between Job and his three friends; also Elihu tried to show Job that God's righteousness was more than his.

Finally God talked to Job out of a whirlwind, and told him of His mighty works in creation. This caused Job to see that he was very small beside God; so he humbled himself and confessed his unworthiness.

God was angry with Job's three friends, for not speaking right about Him, as Job had done, and told them to go to Job and offer up a burnt offering for themselves, and Job would pray for them. So when this was done the Lord accepted them and Job. God then restored to Job twice as much as he had before, and blessed his latter end more than his beginning.

In the book of Job we see much the same story as in the fall and redemption of humanity. In both cases Satan proved to be a liar. Satan cause Job to lose all his earthly possessions; but after he had proved faithful, then God restored him to a better position than he had at first. So in Eden, Satan caused Adam and Eve to fall; but God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.

HOW LONG DID JOB LIVE AFTER HIS AFFLICTION?

WHAT DID JOB SAY ABOUT HIS REDEEMER?

WHAT DID JOB SAY ABOUT WISDOM?

WHAT IS SAID OF JOB'S DAUGHTERS, AND WHAT DID HE DO FOR
HE DO FOR THEM?

-Joseph L. Cover.

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NO. 1

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

IF WE ONLY KNEW

If we knew the cares and trials,
Knew the efforts all in vain,
And the bitter disappointment,
Understood the loss and gain--
Would the grim eternal roughness
Seem, I wonder, just the same?
Should we help where now we hinder?
Should we pity where now we blame?

Oh, we judge each other harshly,
Knowing not life's hidden force;
Knowing not the fount of action
Is less turbid at its source,
Seeing not amid the evil
All the golden grains of good.
And we'd love each other better
If we only understood.

Could we judge all deeds by motives,
That surround each other's lives,
See the naked heart and spirit,
Know what spur the action gives,
Often we would find it better,
Purer than we judge we should.
We would love each other better
If we only understood.

-Sel. by M. J. Kinsley.

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BIBLICAL SEPARATION

The doctrine of SEPARATION is found throughout the Bible. It was the first act of creation, as recorded in Gen. 1:4, "And God DIVIDED the light from the darkness." Separation is choice; every time we make a choice we recognize and apply the principle of separation. Its opposite is amalgamation, or without distinction, as stated in Gen. 1:2, "And the earth was WITHOUT FORM and VOID; and darkness was upon the face of the deep." The last act of God, in the separation of material things, recorded in the Bible, is found in Rev. 21:1, "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away."

Many other instances of the separation of things which God created could be cited from the Scriptures, such as all the living creatures: each was created "after their kind," i.e. SEPARATE from other kinds. And as stated in Lev. 11: 47, "TO MAKE A DIFFERENCE between the clean, and the unclean (beasts). But in this article we are particularly concerned with the Biblical doctrine of SEPARATION as it pertains to the people of God.

God is holy (separate) from all unholy spirits, or beings, and requires his people, or children, to be holy: "Ye shall therefore be holy, for I am holy." Lev. 11: 45. Of Jesus Christ it is said in Heb. 7:26, that he was "harmless, undefiled, and separate from sinners, and made higher than the heavens."

Separation, to be virtuous, must be for cause, and not for its own sake; or to be ALONE. "Alone" is said to be the most cruel word in our language. Man was created to be a social being, and God saw that it was not good that he should be alone. Nor is separation for selfish reasons Scriptural, as stated in Jude 19, "These be they who separate themselves, sensual, having not the Spirit."

SEPARATION was both a condition and a result of the children of Israel becoming God's people. For although they were under the promise which God made to Abraham, they were not reckoned as the people of God until after they were redeemed from Egypt and brought under the covenant of Sinai, as indicated by the following Scriptures: Ex. 19: 5, "Now therefore if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people. . . and ye shall be unto me a kingdom of priests and an holy nation." Deut. 26: 17, "Thou hast avouched the Lord THIS DAY to be thy God. . . and the Lord hath avouched thee THIS DAY to be his peculiar (separate) people as he hath promised thee." Deut. 27: 9,10, "Take heed and hearken O Israel; THIS DAY thou art become the people of the Lord thy God." Deut. 29: 12,13, "That thou shouldest enter into a covenant with the Lord thy God, and into the oath which the Lord thy God maketh with thee THIS DAY. That he may establish thee TODAY FOR A PEOPLE UNTO HIMSELF, and that he may be unto thee a God." I Kings 8: 53, "For thou didst separate them from among all the people of the earth, to be thine inheritance. . . when thou broughtest our fathers out of Egypt, O Lord God."

These Scriptures show clearly that Biblical separation is not for its own sake, or to be alone, but it is for CAUSE. It is a separation from one element or bond, to be JOINED TO another, as stated in Rom. 7:4. The marriage state is the most exclusive of all SEPARATIONS. It is being separated from one or many UNTO ANOTHER, and is a true pattern of Christian separation, i.e. "Separated unto God in Christ." "For we are members of his body, of his flesh, and of his bones. . . This is a great mystery: but I speak concerning Christ and the church." Eph. 5:32. To be joined in marriage to more than one (man or woman) at the same time is "adultery"—it is without distinction of affection or obligation. The kingdom of God, and the kingdoms of this world are essentially and fundamentally different in origin, purpose, and destiny; as also its laws and attachments: "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but

he that doeth the will of God abideth forever." Satan is called the "god of this world" and "prince of this world." And to be joined to the Body of Christ and the body of Satan at the same time, would be without distinction of affection or obligation, and would be spiritual "adultery."

Satan's chief strategy in his warfare against God and His people, is to present himself as a partner in the fellowship and affairs of God's people. He is represented in Isa. 14:14, as saying, "I will be LIKE the Most High." In Job 1:6 "When the sons of God presented themselves before the Lord, Satan came also among them." And also we read in II Cor. 11:14 of "false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness." This revealed iniquitous character of Satan may well be the reason Jesus would not allow the "devils" to witness for him when he was here, that they might not claim any partnership in his work; for he had come "that he might destroy the works of the devil."

God began the separation of the peoples of the earth when he called Abraham to separate himself from his country and kindred, and promised to make of him a great nation with whom he would establish an everlasting covenant relationship, to be their God and they should be his people; thus indicating that not all the people of the earth would be His children. This "Separation unto God" is often described in the Bible by another term: "Sanctification;" which apparently has the same meaning.

So far as we are aware, all Bible students recognize that there is, in fact, a fundamental difference between the people of God and those of the world who are not His people. But many who recognize this fact, appear to be unwilling to signify it in any visible manner, and refuse to separate themselves from the organizations and governments of this world, and its warfare. We are convinced that the people of the world are not opposed to the principle of separation; but they do not consent to God's application of that principle, as revealed in both the Old and New Testaments. The origin and goal of the Christian is different, and

thus the faith and hope is different; and that difference must be expressed in a life that is different. The natural body is the means of expression for the spirit and soul which dwells within it; so also the Body of Christ is the means by which the children of God give expression to the Spirit of God dwelling within them, showing a difference between the people of God and the people of the world. Nonconformity to the world signifies this difference. It is not in itself the difference; but it SIGNIFIES the difference, which in fact exists in all who are TRANSPORTED by the renewing of the mind. People are not afraid to be different if they have something to be different for; in fact they want to be different from the indiscernable, or indistinctive. EXCLUSIVENESS is popular in the world, as witnessed by the many lodges and professional or trades organizations.

The New Testament demands separation, the same as the Old, but under a different law: I Cor. 10:21 "Ye cannot drink the cup of the Lord, and the cup of devils." II Cor. 6:14-18, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." I Peter 2:9, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; THAT YE SHOULD SHEW FORTH THE PRAISES OF HIM WHO HATH CALLED YOU OUT OF DARKNESS INTO HIS MARVELOUS LIGHT: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy." The FINAL SEPARATION is recorded in Rev. 22:14, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." —D.F.W.

THE HOLY SPIRIT—THE DESCENDING POWER

BY J. I. COVER

The resurrection of Jesus from the grave was the most wonderful event that ever happened, in definite demonstration of victory over death, hell, and the grave; witnessed by the guard of soldiers at the tomb, who "became as dead men," by the mighty array of power, and dazzling glory; while the ascension of Jesus to heaven was a supreme demonstration of his divinity, power, and dominion, as we read "when he ascended on high, he led captivity captive, and gave gifts unto men."

The eyes of his faithful followers beheld him rising, gently, lovingly, with outstretched hands blessing them, while his disciples were standing gazing into heaven, until called to attention by the "two men in white apparel." Jesus continued his triumphant course amid the surging joy, and acclaim of the same creation, who but of late were bowed in grief and despairing cry. "Cherubic legions guard him home, and bid him welcome to the skies", yea even to the shining portals of heaven, leading captivity captive before the judgment bar of heaven, and fulfilling his words "Now is the judgment of this world; Now shall the prince of this world be cast out." This work of judgment completed, he proceeds to fulfill Our Heavenly Fathers promise, as he said; "Wait for the promise of the Father, which, saith he, ye have heard of me," and "It is expedient for you that I go away, for if I go not away, the Comforter will not come unto you; but if I depart I will send him unto you."

"The day of Pentecost was fully come;" the holy convocation at the close of the first fruit harvest feast under the Old Testament, was at hand to fulfill the old, and begin the new. All those watching, waiting people perhaps at least 120 or more, "in one accord in one place," in expectation, and wonder when the Lord would fulfill his promise. O, glorious dawning day! O blessed people about to receive the highest joy, the greatest guiding gift: now to enjoy to the full the gift of the Holy Ghost; their hearts thrilled by the precious pledge of Jesus given unto them; having planted his precious Word in their hearts, now to be quickened, and appear vivid and alive, by that Mighty Descending Power; "like a rushing mighty wind," accompanied by the cloven tongues of fire. The same Holy Spirit powerful from the beginning, who moved holy men of old, now to enter blood bought sinners saved by grace; saved by the sacrifice of Jesus Christ upon the cross, saved by believing on him, and desiring to follow him wherever he goeth; already having been baptized by water, now to be baptized by the Holy Ghost, submerged and overwhelmed in that Spirit filled house, fulfilling the words of John the Baptist, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize with the Holy Ghost and with fire." They were keenly alive, joyfully witnessing to the Spirit's power; and so completely transforming their lives, that men beholding them marvelled and amazed at this wonderful demonstration of the Holy Spirits working!

With zeal, and holy consecration they witness for Jesus, and though few laborers they enter the great harvest time, and gather the first fruits,—sinners crying out, "men and brethren what shall we do"? Only one road home, only one way, only one name; "neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved." Yes, the ringing words of Peter answered their question. "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost——". All the writing and speaking from that time to this in an attempt to find some other way cannot change, or hide the truth revealed on that glorious day!

Upon man has been placed the responsibility to accept, or reject that way, that straight and narrow way that leads unto life. What undescribed joy, and comfort was now given man by the Comforter! How many times has the true Christian of the ages expressed similiar to Paul who said, "Blessed be God even the Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort wherewith we ourselves are comforted of God." The comfort of his presence, the stay of his power, the directing of our feet by reminding us of Jesus word. Truly the mighty work of Jesus multiplied and spread in ever widening circles, is the work and mission of The Great Descending Power; fulfilling the words of Jesus who said "Verily, Verily I say unto you, he that believeth on me, the work that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

The Great Descending Power comes to earth to complete the work of grace, adding power upon power, The Sacred Trinity now committed to the Salvation of all who will believe, and accept the Gospel given with power from the Throne of God. The Holy Spirit surging and directing those consecrated Christians they went "everywhere preaching the word" and, Jesus! Jesus! "In the name of Jesus Christ of Nazareth rise up and walk;" one marvelous demonstration after another, until the people began praising God for all the wonderful works they beheld; while the hosts of evil for awhile recoiled in terror and amazement, and the rulers who condemned Jesus to the cross began to be at a loss what to do or say. Gradually they began to threaten, and imprison the Apostles, to find out more evidence of the protective power of God to his loved ones; yet Jesus having told his disciples they must follow him in the same path of opposition, and persecution; they are placed at the mercy of cruel men who knew no mercy. In this trying time the Holy Spirit never left them, but worked through the disciples, and directing the work of Salvation, and bringing multitudes to God; even the very persecution, and death of the Martyr's but showed the enduring faith and fortitude of those believers who saw far beyond trial and death, even to the towers and heights of glory!

Such a cloud of witnesses, such a heritage comes down to the Christians of today, with a challenge to hold the "faith once delivered to the saints" and pass it on to faithful pilgrims, even as it has come to us; for the same Holy Descending Power

ever leads, guards, and bears on unto the close of this age; until Jesus comes to call his loved ones all together in one place.

(tune: O, I want to see him)

Like a mighty rushing wind, Cloven tongues of fire; Lo the great Descending Power, Faithful hearts inspire; Peace that like a river flows, Righteousness as waves, Hear the people praise and sing Jesus' power that saves.	Keep us ever near thy side; Be our guard and stay: Help us show the way of truth, To the lost and stray. When temptations power is near, May we on thee call; Thou a present help in need, Safe we cannot fall.
Marching on the highway, Keeping in the right; Looking to the beacon, Shining in the night. Hosts of time and ages On the narrow way; None to fear, Spirit near, Watching night and day.	On the way rejoicing, Praising God each day; Holy Spirit leading, Guiding all the way, To the halls of glory, Saints forever blest; Work all done, Victory won; Now eternal rest.
	-1160 Star Route, Sonora, Calif. Next: THE SPIRIT OF TRUTH.

THE ALSUFFICIENCY OF THE INFINITE, AND, THE INSUFFICIENCY OF THE FINITE.

By David A. Skiles.

In the above we have the representation of two powers, The limited, and the unlimited. The Almighty, and his counterpart. The strong and the weak. The comparatively rich, and the comparatively poor. In short God and man. The alsufficiency of God is clearly vindicated in the records of the Holy Book of God, The Bible. His alsufficiency is equally demonstrated in the myriad forms of creation-- That which our eyes see and behold. The Sun, the Moon and the Stars. The Earth from which all living creatures, and all living things derive their sustenance and power to live. Yes the Heavens declare the glory of God and the power of the Infinite, and the Firmament showeth his handiwork.

Of the Infinite, the prophet Isaiah has written, giving us in glowing terms the supreme might and power of God, in fact declaring that he Measures the waters of the earth in the hollow of his hand. He weigh-

ed the mountains in scales, and the hills in a balance. Even the nations before him are as nothing, and as a drop of a bucket. That he siteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers before him. He bringeth the princes to nothing, and maketh the judges of the earth as vanity.

Who but the Infinite, and the Almighty One could create the Garden of Eden and the glory thereof, the fullness of whose designs in all that was associated therewith can not be fully pierced by finite minds. Who but the Infinite mind could see, and know the end from the beginning, and that at some distant time the Seed of the Woman shall bruise that serpents head. Who but the Infinite One when no doubt looking in the depth of grief and sorrow upon the wickedness of the Antediluvian world, could then open the fountains of the deep, bring down the waters of heaven to submerge and drown all the wicked of earth.

Who but God the Infinite could so abruptly halt the design of finite man in their endeavor perhaps to outwit the power of God by building a tower that may reach to heaven and so prevent the recurrence of such a calamity. Who but the Almighty could charge Mt. Sinai with such destructable power that no man could touch it and live, though Moses ascended the mount while God issued a supreme law and engraved it upon a stone. Who but the Infinite God could conceive, design and execute such a marvelous, superhuman and far reaching plan and institution as that which issued from the advent of Jesus into the world and the innumerable benefits and good that radiates from His Holy Will to the children of men. Here is the answer to mans greatest need, a provision for that which fills the highest possible conception and desire that can enter the human breast and mind--Eternal Life, and perfect freedom from all that is finite.

How weak, how limited, how powerless and dependent is finite mortal man. How futile and worthless would be his efforts to save himself eternally by his own ability. The Apostle Paul gives us a knowledge of our frailty where he says "In my flesh dwelleth no

good thing". And Jesus said "Without me ye can do nothing". We assume by this he meant nothing that would meet Divine acceptance.

Satan the arch-enemy of all righteousness has power, but his power is comparatively limited. He is the prince and power of the air. He has power to deceive the unwary. In Rev. 13, we find that when he comes to the height of his wickedness he will have power to do great wonders, so that he maketh fire to come down from heaven on the earth in the sight of men, and he will have power to give life to the image of the beast, and cause all to worship him, whose names are not written in the Book of Life.

How comforting, how consoling, and assuring it can be to finite man so weak, so needy and helpless of himself, even as the new born babe on the mothers lap, that when God and man are blended together, when we are in Christ, and He is in us, then we can do all things needful through Christ which strengtheneth us.

What gracious deliverance was there for Daniel when he was in union and communion with God. Yes, "It is God that worketh in you both to will and to do of his good pleasure". What power, and deliverance for the Three when alone with God. Coming out without the smell of fire on their garments. Think of the Stripling who refused Saul's armour saying, "I can not go with these. But to Goliath he said "I come to you in the name of the God of the armies of Israel". How finite was Goliath in his assumed power.

How sublime the words of Stephen when the power of the Holy Spirit within his humble breast enabled him to invoke a blessing on them who threw the stones.

How God and his Holy Spirit must have enshrouded the faithful martyrs of the past that they could endure the tortures of wicked men and yet in the end be conquers through the power of the Infinite. And the words of Lowell are fitting-- Though the cause of evil prosper, Yet 'tis Truth alone is strong. Though its portion be the scaffold and upon the throne be wrong. Yet that scaffold sways the future, and behind the dim unknown, Standeth God within the shadow keeping watch

above his own.

How finite is man isolated and apart from God. How secure when the Infinite fully reigns in his heart.

Under the shadow of Thy throne,
Thy saints have dwelt secure,
Sufficient is Thine arm alone,
And our defense is sure.

-Rossville, Ind.

A LETTER TO READERS OF THE PILGRIM

From Edward Royer.

Here again I come to you, dear readers of the Pilgrim, with my well wishing for another year just ahead of us all. We can now review some of the past of 1956, which has its bearing on us. Our experiences have come to us in various ways. No doubt some of us have had our sorrows, and some of us may have our share in times ahead; the good Lord only knows.

Yes, Dear ones, the thought comes to me: how it would seem if I had you all before me; no doubt it would leave an impression. I should weigh my words; and this holds good in private conversation as well as writing. James tells us, it is a perfect man that offends not in words, and an unworthy one don't claim perfection, and I am quite sure most of us have found ourselves lacking. When we look in that Book of all books, we find a good many cautions of our weakness; it serves a little like the marking in our cities, "One Way St;" other places, "Detour," and if we heed these signs it will keep us out of trouble. And so in our walk of life—I mean this holds good in all our affairs in the communities where we reside. As soon as we move into a community of strangers to us, they will, as usual thing, have their eyes on us, and it is up to us to be on the watch as to how we conduct ourselves; and keep it up. We may get careless, and what we might loose in this way is pretty hard to regain. To sum it all up: we can all have a part in doing good or right, and if we just could see the need of loving our neighbors as ourselves, what a change this would make in every neighborhood. Heaven would smile on the change, and the blessings would much thicker fall.

And now a little about our late journey to Calif. and back. It makes us feel highly favored that we could meet so many as we did; makes us feel like you are highly favored with your comfortable homes; so many of you living in a community of the same household of faith; all have vowed to this faith in God the Lord Jesus Christ. Such people surely should make good neighbors.

I just lately read a little write-up about the "Shepherd." A certain congregation had as a guest one of the foremost actors of the nation, to recite the 23rd Psalm. But he requested it of their Pastor to do the same. This granted, he proceeded with beautiful gestures and flourishing actions. When done, there was a wonderful applause—all were delighted. The Pastor, apparently an old man, stepped into the pulpit, and with reverend awe recited the Psalm in a solemn manner; and when he was done all was silence—no applause. Then the actor said, "O I see the difference; I knew the Psalm, and the Pastor knew the Shepherd."

Let us think how nice it is to know the Psalms, and above all to know the Shepherd. There is a difference in our worship and our praise; some may not go higher than our shoulders—just a bodily action. But the meek and humble contrite spirit is more pleasing than all burnt offering and sacrifices. It is not becoming for the humble follower of the Lord to present himself in boastful manner, nor to flatter himself. One of the prophets says, "God hates a proud look." There is all kind of woe denounced against pride and ambition; and haughtiness comes before a fall.

Another pleasure we had was to again meet with some elderly brethren who were some of the pioneers of the Brethren in the different parts of California,—no doubt furnished fortitude and encouragement for others to follow and set up places of worship in the Dunkard faith. This must have been fertile soil, because of the heritage from which it sprang.

We hope when these lines appear in the pages of the Pilgrim, I may retain your good wishes through the coming year; and may we all strive harder to answer the purpose of our calling; and may I conclude this letter with some of the latter part of the 19th Psalm, "The judgments of the Lord are true and righteous altogether. More to be desired than gold, yea, than much fine gold:

sweeter also than honey and the honey comb. Moreover by them is thy servant warned: and in keeping of them there is great reward. Who can understand his errors? cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer."

-Goshen, Indiana.

THE PRINT OF THE NAILS.

"Except I shall see in his hands the print of the nails."—John 20: 25.

What does the print of the nails stand for? We know what it ment in the hands of Christ. It told the disciples that night that this man they saw before them was their friend who had died on the cross. It was the infallible mark of identification. It also proved to them that He was risen and alive again. They thought they had lost Him, but now they had found Him again. It was the proof too, that He was the Messiah, as they had believed. Their hopes had not perished. All this the print of the nails meant to the disciples.

As we look at His hands what do they tell us about Jesus? He was dead. Yes, but why? The wounds in his hands tell us that He died as our Redeemer. He was the Lamb of God that took away the sin of the world. We have it in the old prophet: "He was wounded for our transgressions, he was bruised for our iniquities." That is, the print of the nails tells us that Jesus Christ loved us, and gave Himself for us. It means, then, love and sacrifice. But it is not only in the Christ dying that we find this mark, this print of the nails—it was just as clear and plain in His whole life before He died as it was when He was on the cross. Wherever we see Him this mark is on Him. He did not love us any more the first Good Friday, when He was dying for us in the darkness, than He did the day He took the little children in His arms and blessed them, or the day He fed the hungry people in the desert. His whole life was one of love and sacrifice. He was always loving. He was always forgetting Himself. He was always serving.

Christ wants to see the print of the nails also in us—in our hands, in our hearts, in our lives. What He wishes is the print of the nails, not physical marks in our bodies, but in our character, in our disposition, in our conduct, in our serving of others.

What, then, does it mean for us to have in us the print of the nails? The cross meant love, love that stopped at no sacrifice. The deepest meaning of Christ's cross was vicarious suffering. He gave Himself for us.

You have your own work or your own pleasure planned, and some one needs you. It may not be one of your own family, or one whom you call friend, or one for whom you are proud to do a service. It may be one who has no claim of kinship or friendship on you, one you do not care for, one you even dislike. Yet one, some one, any one, needs you and you sweetly give up your planned work or pleasure and turn cheerfully, with love, to do the thing that is needed instead. That is a print of the nails.

One way in which the print of the nails is shown is in getting on happily and kindly with disagreeable persons. A plain woman gave this definition of Christian love: "Loving people you don't like." We see plainly and deeply marked in this new love the print of the nails. It is easy—it leaves no wound prints—to love those we like, those to whom our hearts go out in affectionate tenderness, those who are naturally dear to us. But that is not all that is required, and does not test our lives. We are to love the disagreeable, those who rasp our feelings by their presence, their manner, their bearing. It is when we love such as these and get along sweetly in their company that our Master sees the print of the nails in us.

Or take it in our service of others. Jesus humbled Himself and took upon Himself the form of a servant. The highest exhibition of this was on the cross when He died serving us—serving those who hated Him. But His whole life was serving. He altogether forgot Himself. Love led him on from self sacrifice to self-sacrifice. When He found a need, whatever it was, He stopped and relieved it. He never passed by a distress without heeding it. He never excused Himself when any one wanted Him. He never said He was too tired to help. He literally poured out His life in doing good to

others, oftentimes to those who were most unworthy and most ungrateful. The print of the nails appear in all His story.

That is what it is to give our lives for the brethren. That is what it is to have in our hands the print of the nails. Anybody can do gentle things for gentle people. Anybody can serve kind and worthy friends. There is no print of the nails in such service.

It is not easy always to keep sweet, for we all have causes for irritation. It is not easy always to be patient, to keep good temper, to give the soft answer that "turneth away wrath," to offer the other cheek when one has been smitten, to return kindness for unkindness, to "overcome evil with good." Yet these are the print of the nails, which are the true adornment of Christian life and character. "Love suffereth long, and is kind"—never grows unkind. Love "is not provoked"—does not lose temper, keeps always sweet. Love "seeketh not its own"—always forgets self, and thinks of the other who needs.

We see the print of nails in Christ's own life. He never did a selfish thing, never spoke a selfish word. He never winced, showing repugnance and acting disagreeably. It was not easy, either, for Him—but the love in His heart never failed. It is in doing the hard things of love that the print of the nails is seen.

We show the print of the nails in our own hands when we prove honest and honorable in our dealings with others even at a cost and loss to ourselves. How can I learn the lesson? some one asks. Christ will teach you. He says, "Come unto me and learn of me." "The orange was originally a bitter berry," says a great Christian thinker, "yet it has been transformed and transfigured into an apple of gold. And our poor, cold, and selfish hearts are capable of being wonderfully ennobled and adorned by the riches of love, compassion, sympathy and bountifulness." — July, 1911 Vindicator.

There is much said about Christ, but historical facts have no more real saving power than a menu would have at a dinner table. It is the food taken into the system that gives strength and life, and it is the Spirit that quickens.—Selected.

IS YOUR CHURCH A FRIENDLY CHURCH?

A man recently heard of a church with a large indebtedness. He decided to visit it, and if the people were friendly and kind he would leave a check for a thousand dollars. But not a person shook his hand or made his acquaintance. The pastor was called aside and went away without meeting the stranger. The caretaker finally asked the man to leave, for he was ready to close the doors. The visitor did not leave his check.

I have a friend who visited a church in a distant city, with the thought of becoming a member of it, as he was thinking of moving to that city. He was treated so coolly that he changed his plans and did not even move to the city.

You say that your church is not one of those "cool" churches, as you feel at home there. "Fellowship in joy is what makes friends," says an old philosopher. Has your church lost the knack of old-fashioned, joyful friendliness? It is not uncommon for a smile, a kind word, a hearty handshake, or a little attention given to a stranger, to win a person to an institution.

Church people should make it a habit to learn the names of all visitors, find out where they live, and discover little details concerning the individual and his family. . . . A bond of genuine friendliness ought to be built between church people and all strangers who pass our way. A congregation can be warm and friendly, or cool and unconcerned. Members ought to meet all strangers, share a book, take them to meet the pastor, or find some kind word or deed that will make them feel that they are wanted and appreciated.

Let's do away with that chilly atmosphere. Jesus said, "I have called you friends." May it not be said of any of us, "They just don't seem to care whether we come or not."

Continued friendly cultivation on the part of individuals has won many to Christ and the Church. Cultivation is necessary for any kind of harvest later. Most of us go where we think we shall be welcomed.

—Herald of Holiness. Selected from Gospel Herald.

God made people and things. He made people to be loved and things to be used, but instead man loves things and uses people.—Selected.

NON-RESISTANCE ASSERTED: OR THE KINGDOM OF CHRIST
AND THE KINGDOM OF THE WORLD SEPARATED.

By Daniel Musser, 1864. (continued)

This argument shows that the author does understand that Christ forbids resistance to some kind of evil, but where is his warrant for confining it to that of persecution for religion only. This is certainly a clear assumption! Christ named the most aggravated cases of evil. To sue one by law and take away their coat is certainly very oppressive. There can hardly be a case imagined which would be harder than this. To smite one in the face, is as great an indignity and insult as could be offered. And to take our goods by stealth is very provoking, and persecution for righteousness' sake is the most unjustifiable of all persecution. To persecute from motive of interest would not seem to be so utterly diabolical as for RIGHTEOUSNESS, DOING GOOD. This is so unreasonable, so fiendish, that no man will admit it. They will always frame some pretext for an excuse. Christ has evidently mentioned the most extreme and aggravating cases for some purpose. Now is it reasonable that we should not resist in such aggravated cases of evil, and yet do so for some minor or trivial cause. Christ could not mention every individual species of evil, so he mentioned the most aggravated cases, knowing that if these must be borne, there are no others that could justify resistance.

It is said that "the key to the whole scope of the New Testament is, that Jesus Christ teaches the individual and not the State. Governments have no future beyond this life, and are incapable of immortality. Christ teaches the individual duty to the individual. Assuming that all which the Apostles taught is the same as if Christ had taught it himself, it is evident that we are taught more than individual duty to individuals. He taught all the duty we have to perform. It is true, Christ or the Apostles, do not teach the state, nor any individual their duty as a servant, or officer of the State. Families have no future, nor are they capable of immortality; yet we are taught in the Gospel what is the duty of the husband to the wife, of the father to the children, of the master to the servant, of the wife to the husband and children; of the children to the parents, and of the servants to the masters. These are highly important duties and can not be violated or neglected with impunity, and serious consequences may result even to society from their neglect. But how much more important is the duty of the governor of nations, or the fate of vast armies, where one man often has the comfort and even life of thousands of persons in his hands. The highly important trust of many officers of Government, and the many allurements attending their position, would certainly call for some warning and wholesome instruction, to enable them to escape the danger to which they were exposed. Is it not singular that Christ and his Apostles, should have omitted giving any instructions to the believer, in such important positions and dangerous exposures, if it were, as is often asserted, the duty of Christ-

ians to serve their country in the ranks, or as an officer in the field, according as he could best serve the interest of his Government, or to serve in other positions in the Government, when they pointed out their duty in so many positions of so much less importance. Their duty TO THE GOVERNMENT is especially dwelt upon, but never a word about the duty IN THE GOVERNMENT. This in connection with Christ's commands is conclusive evidence, that Christ never designed they should occupy a place there.

This absence of direction in regard to duties in the Government, also shows very conclusively that none of Christ's commands are given to the unconverted. They had the Government, and he left it to them and the directions they had before, which were all they had need of.

It is said, "non-resistants fail to recognize any organization but their own contracted sects," and that they "ignore the authority of the United States as far as they dare." This is an error. True non-resistants admit the authority of the Government of the United States, admit that it is God's ordinance to man for good; NOT ONE will ignore its authority or resist its power, even if they had opportunity or ability to do so. They acknowledge their duty to honor and obey it in all things, except where a duty is attempted to be imposed which is contrary to the teaching of the Gospel. Here they think they should obey God rather than man, but in no case resist. We are told to "read the 13th chapter of ROMANS, and open our eyes to the light of Heaven." The Apostle Paul is here speaking to his brethren and has no allusion to the unconverted. Every soul of them is commanded to be subject to the higher powers. The Apostle evidently does not intend here to assert that his brethren should obey the powers when they would make an unscriptural request of them. No professed Christian will assert this, and it would be at variance with the Apostle's own practice. Then it proves nothing for our opponents, till they prove that the Gospel makes it a duty to fight. More than this we may refuse to obey and still be subject. If the powers ask that which we cannot conscientiously perform, they can but attach a penalty for disobedience. We submit our body and our all to them; they may visit a fine, confiscation of property, imprisonment, or death upon us. If we submit without resistance we are still SUBJECT to them.

The Apostle Peter and Jude, reprobate those who speak evil of dignities. Peter likewise says, we shall be subject to every ordinance of man for the LORD'S SAKE; and Paul says he would not have spoken evil of the high priest, if he had known that he was ruler of the nation. Of these things true non-resistants make conscience.

We freely admit that there is no power but of God, that the powers that be are ordained of God. And also, that whosoever resisteth the power, resisteth the ordinance of God, and they that resist shall receive to themselves damnation. Non-resistants do not resist the Government when they refuse to fight. What have they done? The Government first called for volunteers. No true non-resistant could respond to the call. They

remained at home and pursued their peaceful avocations as before. The powers next ordered a draft for men, but generously offered to exempt such as were conscientiously non-resistant. The non-resistants are not responsible for the conduct of knaves, who perjured themselves. Next the powers again ordered a draft without exempting any for conscience sake. The request was personal service, or three hundred dollars of money. The personal service they could not render. The money belongs to the kingdom of this world, and they had a right to demand it as their own. Paul says we shall pay tribute and custom to whom it is due, and says we shall do so because of the duties the Government has to discharge. They now ask our person or the money, the latter is theirs and we make conscience of the duty to pay it, and feel that it would be wrong to refuse to do so. But suppose the powers would order a draft and refuse anything but personal service, then there would be no way but submit to the consequences of refusing to obey, whatever the consequences would be, but resist the power we could not.

The commands of the Gospel are founded upon a different principle from what those of the law are. The law holds out a promise to those who are under it, that they shall receive a reward for doing its commandments. The Gospel invites those under the law to embrace ITS principles, and receive its favors, and prompts those under IT by a principle of love, to obey its commands out of gratitude for the favor already bestowed on an unworthy object. The motive of obedience under the law is to receive reward. These Paul calls servants. But the motive of obedience to the commands of Christ in true New Testament believers, is gratitude for the favor God has already bestowed. These Paul calls sons. The true believer does not inquire so much what is his duty to do to be saved, as what he can do to honor God for saving him. The one is the legal principle, the other is Divine love.

The kingdom of Christ is founded on the principle of love, forbearance, patience and passive submission to injustice and wrong, or evil in any shape. The kingdom of this world is founded on the principle of justice, and resistance of evil. The kingdom of Christ is composed of truly converted or new born souls, who have received the spirit of Christ and must be actuated by the same principle which influenced Christ, and moved him to come into the world to save sinners who were his enemies. It is plainly to be perceived that this spirit or principle, is directly opposed to the principle which must rule in the kingdom of this world. The first is that of love, returning good for evil, long suffering, forbearance, and in short, what Paul terms the fruits of the spirit. The latter is an eye for an eye, and a tooth for a tooth; punishment of evil by retaliation, or overcoming evil by coercion. The believer being in possession of the spirit of Christ, and under the influence which actuated Christ, must of necessity be prompted to the same course of conduct and actions towards his fellow man as Christ was. It is plain then that this would forbid him to take any part in an institution, organization or ordinance, in which he must of necessity violate the principle on which his kingdom is founded or the spirit of

which he is born.

This is the ground upon which non-resistance is based. It is the spirit which influenced Christ, and if the spirit of Christ is not in us we are none of His. To be consistent, then, we must be in this world as pilgrims and strangers. A pilgrim and stranger has no rights, and does not belong to the country or kingdom, where he stands in that relation. A pilgrim or stranger is ineligible to office, by reason of a disqualifying principle, to be an officer of the Government. Thus the children of God, by reason of the principle above referred to, are disqualified to discharge the duties of office in the kingdom of this world, and are said to be pilgrims and strangers on earth. They live in the kingdom of this world by tolerance only and hold possessions or property only by permission of the powers that be. When one is in a strange country, so long as their affections and interests are in their native land, they are satisfied to bear the disadvantages they labour under there. They do not feel concerned about the laws or institutions of the country wherein they are strangers. They have no right as a citizen to vote at elections, or to seek to influence legislation, or in any way to control the policy of the Government; and if they have any petition to make, they make it through their own government, or its accredited agents. Thus it is with non-resistants. They are disqualified to discharge the duties of office in the Government by reason of a responsibility they are under, to obey a higher power, and to discharge duties which are inconsistent with the best interests of the Government. They have higher interests at stake than they have in the kingdom of this world, and they are satisfied to suffer the disadvantage of being aliens, in view of the attachment, or affection and interests, they feel in the land of their birth. They are commanded to pray for Kings and all in authority, that we may have a peaceable and quiet life. Thus if they have any petition to make they make it through the head of their own Government, who has promised to protect his own, and they have the confidence that he will protect them; not in property and person, but in spirit, and in the joy and comfort which believers enjoy, by the love shed abroad in their hearts through the Holy Spirit. If God sees fit, he can move the hearts of those in power, to grant a peaceable and quiet life to his people, which they are in duty bound to receive with gratitude from his hand.

(to be continued)

FOOD FOR THOUGHT

We cannot overcome temptation in ourselves while we hold onto our sins. We cannot be happy in our work for the Master while carrying a love for the things of the world. We cannot grow in grace while hanging onto those old sins. We cannot pray effectively with sin between us and God. We cannot have a true Christian character while still entangled in sin. We cannot point the way of the cross to those in sin, while we ourselves are spotted with sin. We cannot be saved with the love of sin in our hearts.—Selected.

Historical

INTRODUCTION TO SOME BRETHREN CHURCH HISTORY.

(As an introduction to various items of Brethren Church history, which we intend to publish in these columns from time to time, we are reprinting the first chapter of M. G. Brumbaugh's History Of The Brethren, 1899. This will be in two instalments, beginning with this issue, and concluded in the March number.—Editor.)

"INFLUENCES DOMINATING GERMANY AT THE OPENING OF THE EIGHTEENTH CENTURY."

From the days of the Luther Reformation Germany became the center of religious agitation. After a thousand years of unchecked control the Catholic Church found in the spirit of Protestantism a worthy rival. This influence may, indeed, be traced to the eleventh century and to the bold, defiant, scholastic leader, Peter Abelard of Paris, pupil of the celebrated William of Champeaux. It was Abelard's defence of human reason as opposed to church dogma that led to the creation of European Universities and the development of Scholasticism. From this sprang the Luther Reformation and the scholarly isolation of Erasmus.

These men agreed in one essential principle— religion must be an appeal to the individual human reason. In due course of time this principle led to a general upheaval of religious organizations. The supremacy of the Catholic church in Germany was gone; and, as the monks declared, "Luther hatched the egg that Erasmus had laid."

When Germany found itself disenthralled, all sorts of religious organizations began to appear. From the unyielding creed of Catholicism to the utter abrogation of all creeds and all organization, the whole gamut of doctrine ran its unchecked way. Each faction became intolerant of all others and persecution, plunder, and war followed in swift succession to compel all dissenters to the acceptance of now this, and now another form of worship. The outcome of all this was the fateful thirty years' war (1618-1648), which involved all continental Europe.

The valley of the Rhine became the theatre of war, and the pious Germans suffered the horrors of continual

persecution, rapine, and murder. The Treaty of Westphalia (1648), sometimes called the treaty of Munster, ended the bloody struggle and leagued the Catholic, Lutheran, and Reformed Churches into a new persecuting force. Other wars, notably the wars of Frederick the Great, lasting from 1620 to 1688, followed by the French wars, made the Rhine country from 1618 to 1748, a continuous field of carnage. This experience of generations made these Germans a war weary and war-hating people.

The three state churches denied all others the right to exist in the German Empire. Whoever found his religious convictions running counter to these; whose faith was of a different sort; who interpreted his Bible in another sense; who worshiped God in his own way; found life a burden and a cross. Church and State vied in their zeal to persecute dissenters. The harmless Mennonites, the God-fearing Schwenkfelders, the Pietists, and the Mystics were alike reviled, persecuted, and regarded as fit subjects for insane asylums or prisons. What happened to these in the closing years of the seventeenth century became also the fate of the Taufers (Tunkers) in the opening third of the eighteenth century.

These people were the most ardent product of the Reformation. They did not stop on middle ground with Luther, Calvin, and Zwingli. They carried the spirit of protestation to the acceptance of the maxim: "No exercise of force in religion." This was fundamental in the belief and practice of the Taufers or German Baptist Church. From this they were led logically to define conclusions at variance with the state churches,--conclusions for which they suffered all forms of irreligious persecutions, but which they heroically wrought into a new and unique body of truth. Let us see what this principle of non-coercion gave the church.

(1) To compel anyone to join the church of Christ is an exercise of force. Children are compelled, with no show of reason or desire on their part, to join the church. Hence infant baptism is at variance with their faith. (2) To compel by law an individual to take an oath is not only contrary to the teaching of Jesus, but it is a violation of the sacred rights of a people whose religious tenets decry all force. Hence the church is at the outset logically opposed to taking the oath.

(3) War is a violent interference of the rights of others. It imposes unwilling burdens upon people. It is, therefore, wrong, and the church at the outset is logically opposed to war. (4) The injunction of Christ is one thing, the power of prince or ecclesiastic is another. The might of the state has no right to interfere with the religious belief of the individual. Hence at the outset the church logically opposed state religions, sustained freedom of conscience, and exalted allegiance to God above allegiance to rulers. . .

Bullinger, their great reviler, says they taught "that the government shall and may not assume control of questions of religion or faith."--Concl. March No.

A PILGRIM'S SONG

My rest is in heaven--my home is not here;
Then why should I murmur when trials appear;
Be hushed, my sad spirit, the worst that can come,
But shortens thy journey, and hastens thee home.

A pilgrim and stranger, I seek not my bliss,
Nor lay up my treasure in regions like this;
I look for a mansion which hands have not piled,
I long for a city by sin undefiled.

Though foes and afflictions my progress oppose,
They only make heaven more sweet at the close;
Come joy or come sorrow, the worst that may befall,
One moment in glory makes up for them all.

The thorn and the thistle around me may grow,
I would not repose me on roses below;
I ask not my portion, I seek not my rest,
Till seated with Jesus, I lean on his breast.

No scrip for my journey, no staff in my hand,
A Pilgrim impatient, I press to that land.
The path may be rugged, it cannot be long,
With hope I'll beguile it, and cheer it with song.

At Jordon's lone river I eagerly stand,
And stretch forth my hand to yon beautiful land;
Send a convoy of angels, dear Saviour, I pray
Let me join their sweet music, away, O away.

What zeph-like music steals over the sea,
Entrancing the scenes with their charmed melody;
'Tis the song of the angels borne soft on the air;
'Tis for me they are singing, my welcome I hear.

--Selected.

BIBLE STUDY
-THE PSALMS-

It is understood that the Psalms is a collection of songs and hymns. Each Psalm has a special message. Most of them praise, honor and glorify the Lord. Many of them have prophecies telling of the birth, life and death of our Lord and Saviour, Jesus Christ. They also have other prophecies pertaining to Israel.

According to Fausset's Bible Encyclopaedia and Dictionary there are five books in one volume of the Psalms. Book one includes Psalms 1 to 41. Book two, Psalms 42 to 72. Book three, Psalms 73 to 89. Book four, Psalms 90 to 106. Book five, Psalms 107 to 150. Each of these books end with a doxology.

"David composed 80 of the Psalms, Asaph 4, singers of Asaph's school composed 8, the sons of Korah 7, Solomon 2, about Jehoshaphat's time 3 were composed, and Moses 1. The remaining 45 are anonymous."

In the Psalms we find recorded how the Lord helps those who are in distress and call on him for help. We find here some of the depth of love the Lord has for his children. The book of Psalms tells how the Lord's people wandered away from him and did evil, as Psalm 106: 39-40 says, "Thus were they defiled with their own works and went a whoring with their own inventions; therefore was the wrath of the Lord kindled against his people, insomuch that he abhorred his own inheritance." But when his people would turn to him he would have mercy on them and bring them into their desired haven. There are many more beautiful thoughts contained in this book.

QUESTIONS:

1. Which is the longest Psalm? The shortest?
 2. Which Psalm has "For his mercy endureth forever" after each verse?
 3. Which Psalm tells some of the Babylonian captivity?
 4. Which Psalm is considered the Psalm of Moses?
- Eugene B. Wagner, Modesto, Calif.

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"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

ONE DAY AT A TIME

One day at a time, with its failures and fears,
With its hurts and mistakes, its weakness and tears,
With its portion of pain and its burden of care;
One day at a time we must meet and must bear.

One day at a time to be patient and strong;
To be calm under trial and sweet under wrong;
Then its toiling shall pass, its sorrows shall cease;
It shall darken and die—the night shall bring peace.

One day at a time but the day is so long,
And the heart is not brave, the soul is not strong;
Oh thou pitiful Christ, be thou near all the way;
Give courage and patience and strength for the day.

Swift cometh his answer so clear and so sweet;
"Yea, I will be with thee, thy troubles to meet;
I will not forget thee, nor fail thee nor grieve;
I will not forsake thee, I never will leave."

Not yesterday's load we are called on to bear,
Nor the morrow's uncertain and shadowy care;
Why should we look forward or back with dismay?
Our needs, as our mercies, are but for the day.

One day at a time, and the day is His day;
He hath numbered its hours, though they haste or delay.
His grace is sufficient; we walk not alone;
As the day, so the strength that He giveth His own.

—Annie Johnson Flint. Selected by a Sister.

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CLOTHES FOR CHRISTIANS

It will be our purpose in this article, to discuss the general Biblical principles regarding Christian clothing, and the traditional "order" of the Brethren Church in its application.

It seems necessary, first, in order to write intelligently upon this subject, to notice two apparently extreme, and opposite views held by many regarding it. On the one hand there are those who assert that it is unimportant what we wear; that "Clothes do not make a Christian, and if the heart is right all is right." And on the other side there are many who seem to think that the clothes we wear, and other outward appearance, constitute the total witness and proof of christian discipleship. We believe both attitudes are equally unscriptural.

It is true that "the clothes do not make a Christian; but we feel certain, and hope to demonstrate in this article, that there are but few persons (Christian or non-christian) who actually think it unimportant what kind of clothes they wear; as people in all walks of life will try to dress in a manner consistent with their occupation or position in society. They will either consciously or unconsciously express their individuality or character in their clothes. Therefore the clothes which we wear becomes a SIGN to others of what we ARE, or what we THINK we are, or of what we WISH OTHERS TO THINK we are. This is proven by the fact that we do not just SEND with some one else to buy us a suit or a dress; we want to GO and SELECT our own clothes.

We are told, and have observed, that CLOTHES is one of the most studied and discussed subjects in society, and people will admire others, or be shocked, by the kind of clothes they wear.

James Quinter, in an article on "Christian Apparel," in the Gospel Visitor, 1865, says, "It is thought by many that the subject of clothing is too trifling to occupy the attention of intelligent people; as it belongs to the exterior of the Christian, and not the heart, and as the heart is the seat of the Christian graces and emotions, the dress can have little to do with Christian character.

It has been said by some writer, that 'Flowers are not trifles, as one might know from the care that God has taken of them everywhere.' And further, can anything be justly considered a trifle that has ever occupied the attention of God; or upon which he has given laws and precepts."

CLOTHING was the first thing of concern and urgency to Adam and Eve after they had sinned in Eden. And God was equally concerned about how they were dressed, and was totally unsatisfied with THEIR IDEAS and means of clothing themselves. So im-

portant it was, and so great was their need, that it cost the life of another of the living creatures which God had made to properly clothe them. The inference is, that this was the beginning of the slaying and sacrificing of animal life on earth. This manner in which God clothed them undoubtedly had both a practical, and significant purpose: first, to protect their naked bodies, and also for a SIGN to remind them of the result of their sin.

Perhaps many are unaware of how many times CLOTHING is mentioned in the Bible; and what it signifies. First, our attention is directed to Exodus and Leviticus, where a description is given of the beautiful garments of Aaron and his sons, which were to be worn "before the Lord" in the Tabernacle and Alter services. There can be no doubt but that the various orders of the priests garments were for SIGNS of certain truths and facts concerning their service and relationship to God, both present and future. Some other Scriptures describing how certain Bible characters were dressed, and the signification of various kinds of clothing are as follows:

Tamar, Jacob's daughter, had a garment of divers colors; for with such robes were the king's daughters who were virgins clothed. II Sam. 13:18. "Daniel was clothed with scarlet" Dan. 5:29. John the Baptist was clothed with "raiment of camel's hair, and a leathern girdle about his loins." Matt. 3:4. The rich man was clothed with "purple and fine linen." Luke 16:19. The "two witnesses" are "clothed in sackcloth." Rev. 11:3. Jesus had a garment that must have been very rare, for all the soldiers wanted it and did not want to rend it. The angel that appeared to John on Patmos, was clothed with a "garment down to the foot." Rev. 1:13. And James 2:3 tells of the contrast between the raiment of the rich and the poor, and how the manner in which one is dressed might determine their social position. Gen. 38:14 tells of "garments of widowhood;" Esther 8:15, of "Royal apparel." "Shepherd's garments," Jer. 43:12; "Rough garments to deceive," Zech. 13:4; "Prison garment," II Kings 25:29; "Priest's garment," Neh. 7:72; "Cometh with dyed garments," Isa. 63:1; "Sheep's clothing," Matt. 7:15; "Soft clothing," Matt. 11:18; "Wedding garments," Matt. 22:11; "Shinning garments." Luke 24:4.

All of these Scriptures, and many others, show us, that from the most ancient times, the manner of clothing worn by an individual was an indication of his occupation, social position, pursuits or attitudes. This usage and principle does not change, and is as true now as in ancient times; everyone will try to dress consistent with what they think their position in life and society demands.

No one expects to see a man in the fields doing farm work, dressed like a banker; nor a cook in the kitchen dressed like a society matron; nor a minister in the pulpit dressed like a cowboy; (However we have seen this very thing; but the principle still applies—he was dressed LIKE a cowboy). A worshipper in the assembly of saints would not be expected to be dressed like a clown. Other examples could be mentioned, but these are sufficient to demonstrate that our clothes are a sign of our atti-

tudes or service.

Thus we come to the main emphasis of our subject: What ARE we? and WHAT do we wish to express? ourselves? or Christ? Our own individuality? or the fellowship and unity of the BODY OF CHRIST? The adornment and glorification of this corruptible body of sin—with all its inborn appeal to the lusts of the flesh? or the adornment of the "new creature" within; the "hidden man of the heart?" It should be remembered that CLOTHING is still closely and deeply related to the SIN question; the same as it was in Eden. But people are trying to ignore this fact, and in our time many are going, almost, or entirely without clothing; but their sin remains, and their shame is not covered.

We freely recognize, and urge, that the whole concept of the Christian religion is based on the proposition of changing the hearts of men and women. The law demanded obedience under penalty for disobedience; but men could obey the outward demands of the law, and still not have a heart for God. This is why Heb. 9:9 says of the offerings made under the law, that it could not make him that did the service "perfect, as pertaining to the conscience." And is the reason for the statement in the beginning of this article that clothing and other outward appearance, should not be the first consideration of an individual coming to Christ. However, once the MIND is "transformed," and the heart changed, and given to Christ, then it is consistent, and there can be great advantage in the Christian signifying to those about him, by his manner of dress, that he has changed his allegiance and service, from that of an earthy and worldly society to the fellowship of saints in Christ; which is the Church. If there were no visible body of Christ, then this argument would be without meaning; but when we truly understand our relationship to Christ and one another, and the vast superiority of its heavenly nature over that of the world and its interests, then who would not want to signify their change of fellowship and affections? Why should a Christian want to appear in the form and fashion of the social and political system that crucified their Lord?

Romans 12:2 says, "... and be not conformed to this world." Another modern translation of this, says, "Do not conform to the fashion of this world." The Apostle Paul, I Tim. 2:9, and Peter, I Peter 3:1, enjoins Christian women to dress modestly, and not adorn their bodies with expensive and lavish clothing, and fashionable hair styles or by the wearing of jewelry; all of which is inspired by pride and vanity, and promotes lust and bodily appeal. But they are told to let their adorning be the inward character, which is of highest value to God—and is even so to men who know and appreciate true values.

The traditional "order" of the Brethren Church is intended to meet these Scriptural requirements for christian apparel, and, if observed in its true spirit, will do so. This "order" is now more commonly called "the uniform;" but it is not fully a uniform, as it has, and always has had, considerable variation in the different parts of the brotherhood, and with various individuals. But a "uniform" allows of no variations. Many persons of middle age, and older, can remember a generation or

more in the past, when the terms "the order" and "plain clothes" were used, almost entirely, instead of the now comparatively new term "uniform." This change of emphasis from "plain clothes" to "uniform" may not be the most Scriptural, as it is possible thereby to wear the "uniform"; but in various ways, by buying costly materials, and fashionable weaves and colors, and fitting them to display and adorn the body, to ignore and violate the very spirit of the apostolic instructions regarding christian apparel; and thereby bring disrespect and reproach upon an "order" which had reasonable and Biblical grounds for its adoption.

The people of the world are not opposed to the wearing of uniforms; and its idea and purpose is not strange to them. It may be that there is more wearing of uniforms now than at any other time in history. The armed forces of the nation has its various uniforms for its various branches. There are police, and railroad men's uniforms; boy scout, and choir, and band uniforms. Some lodges have colorful and lavish uniforms for their various orders. There are also other religious uniforms, such as the Salvation Army, and Roman Catholic Church Orders. Also many commercial firms require their employees to wear a uniform. The purpose of all this is clear: It is a SIGN to all who see it that they are not alone, but belong to a company, fellowship, or partnership with others in what they believe to be a worthy cause, or enterprise, and shows who holds priority over their services.

So it is with our "order" or "uniform". It is intended as a sign that we are not alone in our service, but belong to a body or fellowship which we understand and profess to be the Body, or Church of Christ—a most worthy cause indeed. And at the same time we signify a SEPARATION from the sinful and corrupt world system and its practices. It is also a sign that we consider ourselves a part of an HISTORICAL CHURCH which embraced these same high Christian principles, and suffered and sacrificed for them.

But, as stated before, this "non-conformity" cannot have any value for its own sake; in itself it is wholly negative. And without the positive attribute of TRANSFORMATION, and conformity to Christ, it would be without virtue. Here is where the danger rests in the thinking of any person who may look upon the outward forms only as the full witness of Christian discipleship. Non-conformity must be a RESULT of being conformed to Christ. And separation from the world must be a RESULT of being joined to the body of Christ—even as in the marriage state.

In conclusion, therefore, we believe that the "order" or "uniform" of the Brethren Church, in its true meaning and purpose cannot be worn as a "sacrifice" or unwillingly, but is a radical step in the affirmative to signify to all who see us that a definite decision has been made to sever our relationship with the world, and service to its vanities and sins, and conform to Christ and his service in the Church. It cannot be the proof, but is definitely a SIGN that we are Christians.

Let us therefore be ever mindful of that which we SIGNIFY, and endeavor to always be true disciples of Jesus. — D.F.W.

THE SECOND COMING OF OUR LORD.

By David A. Skiles

That our Lord will make a second advent and coming into this world is an outstanding event often referred to throughout the New Testament Scripture. This in many ways different from how he first came as a sinless babe to offer to the world a release from its ruined and sin defiled state. But he will come as a mighty conquerer, a gracious deliverer, as also in terrible judgment upon those who reject the offer of his first advent.

It is evident and can be clearly seen in Divine Revelation that in God's Great Plan all evil must finally be subdued, and perfect righteousness be established and prevail. That the ingenuity and wisdom of mankind is utterly powerless to extricate themselves from the calamitous condition of the world today, and which could even be much worse in the not too distant future is also clear and beyond dispute, and proves that only the Almighty can bring deliverance in the end. And this is the hope and comfort of the saint and child of God.

How vivid to us who have lived the allotted time of life are the many and swift changing conditions of our time, though comparatively so short a space. And can we not see the buds that tell us "Summer is nigh."

I would not want to assume that we can know the year or even the decade, in which Jesus will come, yet it is a fact that the only definite time stated in scripture that no one, not even the Son is not to know is the day and the hour. Jesus rather reproved the Pharisees and Sadducees saying "O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" In Luke 21 in telling of conditions prior to and near the coming of the Lord; Jesus says "So likewise ye when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

Among conditions that are to precede the coming of Christ, which will be very much a repetition of condi-

tions in the days of Noah and Lot will be both prosperity and calamity, both fullness of bread and famine or want, Planting, Building, Buying, Selling, Marrying and giving in marriage, Distress of nations with their perplexing problems, And do we not have this? Are not men fearing the awful tragedy and desperation that the new weapons of another world war may bring. Think of the now tense and grave opposition between the two great world powers, so called East and West. Largely centering on the Middle East, which evidently will finally terminate in the battle of Armageddon. At which time we believe the Lord will come with ten thousand of his saints in judgment upon all the ungodly. Or as the prophet Zachariah declares Ch 14-5. "And the Lord my God shall come and all the saints with thee".

In Rev 14-14 to end of Ch, we read of two sickles, which we believe represents the harvest of the earth, first the righteous then the unrighteous. While this seems to indicate two actions, they could be in rapid succession. The modern and popular belief that the church will be far removed, perhaps three and a half years from the trying times of the latter days has not been proven to the satisfaction of the writer. But that the righteous will escape the judgment of the wicked as did Noah and Lot is perfectly clear. Here are the comforting words of Luke 21-36, "Watch ye therefore, and pray always that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man. This word "escape" does not necessarily imply being "far removed" from the trials. According to St. John 8-59, Jesus was very close to danger when they took up stones to cast at him, but he escaped. After Pauls conversion at Damascus and his preaching Jesus to the people, some Jews became incensed at him and they determined to kill him, and so being in the very midst of danger the disciples let him down by the wall in a basket and he escaped. The innumerable white robed ones of Rev 7, must have been within the bounds of great trials, and danger for it is said of them "These

Are they which came out of great tribulation," and they did escape. And who can fathom the magnitude of their glory as told in verse 15 to end of Ch.

How precious the promise and assurance in 1st Cor, 10-13, to the child of God "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape."

As Jesus took his flight from the Mount of Olives, and the longing eyes of the Apostles, so in the great Day of the Lord he will come again as he went and stand on Mt. Olivet which then will cleave asunder. And as the prophet Zechariah declares Ch 14-8,9, "And it shall be in that day that living waters shall go out from Jerusalem, half of them toward the former sea, and half of them toward the hinder sea: in summer and winter shall it be. And the Lord shall be king over all the earth: in that day shall there be one Lord and his name one."

So as we are apparently upon the threshold of that day let us bear in mind that the matter of chief import is not so much the day or hour, as it is that of being ready, being clothed with the robe of righteousness, and observing the words of Jesus, Mark 13-37. "And what I say unto you I say unto all Watch." May we watch and wait.—Rossville, Indiana.

THE HOLY SPIRIT-THE SPIRIT OF TRUTH

By J.I. Cover.

The Descending Power that came to earth, from heaven land where spirits dwell; at Pentecostal joyful hour, began to show his mighty power; began to inspire both age and youth, began the happy words to tell, Began to show the Spirit birth; began to show the Spirit of Truth.

Oh Happy children of light and day; bedewed with blessings from above; showing by service word and will, the Spirit of Truth in them still. The heavenly light on earth to glow, by manifesting perfect love; walking upon the narrow way; where peaceful waters gently flow.

The Spirit of Truth, that power divine, upholds and stays; truth cannot fall: falsehood recedes before the light; the men of God stand for the right! As hosts beheld the pillar of fire; truth leads us on, by the Spirits call, though storms arise and tempests whine; God satisfies the souls desire. Gods word is truth our Saviour said, No lie is of the truth; he tells of Satans lie in Eden's shade, to our foreparents unafraid; but when they sinning strayed away, and innocense so cheaply sells; what fear was there as hope lay-dead? and how, and when to weep and pray! The girdle of truth sustains and gives, in toils and labors of the way; Without the truth to carry on, in darkest hour before the dawn; Oh where is the way and where is the life, to bless the children of the day?- the threefold virtue Jesus lives, and gives to free from sin and strife.

Pilate said to Jesus "what is truth?" Ah they are lost who do not know!; they wander in the ways of sin, and do not know of peace within. The Spirit of Truth can freely give, and point the way that we should go; easing the path of age and youth; Showing the way that we should live.

The Spirit of Truth God glorifies; and he will show of things to come; of things of past and things that are; the road ascending star by star, and of our duty along the way; and tells of our eternal home; to labor on to gain the prize, and warns lest we should go astray.

The Spirit of Truth heard Jesus speak, he told the truth that all might hear, and planted in the hearts of men, as written with an iron pen; or leaden forever in the rock; the message sounded loud and clear, so men began to search and seek, and at the door began to knock.

The truth of God is a treasure rare, that we can buy, but should not sell: to sell the truth, exchange the soul for untruth though the world control; for in this way many souls are lost; start on the downward road to hell; destruction's road may we beware, and now begin to count the cost.

Truth growing implanted in the mind, in surging life

protects the soul, spirit and body safe from ill; And Jesus whispers "peace be still," safely keeping on the solid rock, though lightnings flash, and thunders roll: for God is loving good and kind, and proves and guards his little flock.

Truth brightly shines in cloudless daylight; a star to guide in darkest shade; light to my path, lamp to my feet; as honeycomb thy word is sweet; warning that dangers beset the road; whispers to us "be not afraid;" helping to stand firm for the right; lightens for us our heavy load.

As digging away the stones and sand, we come upon the solid rock; truth is a firm foundation strong, to build upon, life's journey long; as the building growing day by day, will stand the tempest storm and shock; secure by God's all powerful hand; when in earth cell our bodies lay.

The Spirit of Truth brings to our mind the precious truths that Jesus told: in hour of need comes to the aid of those on him whose heart is stayed; ever present help in time of need, and with us as we growing old, begin to leave our sins behind; and on the truth more freely feed. Though heaven and earth shall pass away, God's truth forever shall remain; and shine bright through eternal day; the light, the truth the living way; the spirit of Truth shall witness there, his helping hand that life to gain; has been on earth our powerful stay; when we at last his glory share. then why should we bypass his true word; for Satan's lies cannot avail; to build upon the sinking sand; refuse salvations helping hand; the Spirit of Truth would turn away, when life on earth begins to fail; soon to appear before the Lord; soon for his mercy loudly pray. Till starry worlds dissolving perish; and pass away a flaming scroll; O precious Lord of age and youth uphold and guide us by thy truth; that we not loseing or despair, when that great-day decides the soul, help us that, thy life we cherish, and keep us in thy loving care.

When the new Heaven, and lovely Earth shines lighted by the Lamb once slain; and saints and angels join in praise, in that eternal day of days; the Spirit of

Truth enthroned and bright, there by the golden lake like plain; that glorious book of truth and worth will shine with an increasing light.

-1160 Star Route, Sonora, Calif.
Next: The Reprover

THE GLORY OF THE HEAVENS

By M.E. Garber

With a deep sense of humility, the writer will endeavor to call attention to that most wonderful sight that the human eye has ever been permitted to see.

It may be truthfully said that we are prone to become dulled to those things which we can see at will. They sink to the level of the common-place and we do thereby miss the elevating force of inspiration.

As human beings move along in the automaton of life, there is not much doubt that a great many are not interested enough to look up into the starry heavens when visibility is good and receive some rare inspiration from this wonderful display of the Glory of the Heavens.

The heavens are a challenge to the mind when we look up to them as being the highest thing visible to us. When we look up into the heavens and wonder, we have just about reached the limit of our ability.

The best observance of the Glory of the Heavens occurs during some of those far below zero nights when the air, clear and pure, draws aside the curtain, so to speak, and we are permitted to see this great scene when it is at its very best. On the ordinary clear night, we can see but a small fraction of the stars which live in a home so far away; but on these rare and wonderful nights, nature seems to be in a happy mood and is willing to present to our view and for our pleasure and inspiration, this sight which is unequaled for mortals.

On these precious nights, when seemingly every star in the heavens comes forth in its brightest array, they seem to be so close together as to represent a

closely knit family. On this grand night, the Glory of the Heavens is at its zenith and its shimmering lustre is so wonderful that every mortal should be enthralled and made to think of the Creator of all things.

This great dramatic scene impels the thought of a queen on her throne and as having many stars in her crown, and as one whose beauty never fades, and whose smile never fails. On this grandiose night, the heavens above are displaying the highest expression of beauty, harmony and grandeur that ever becomes the privilege of mortals to behold.

These are the nights when the sleigh bells ring
clearer,

These are the nights when the sweetheart is nearer,
These are the nights when life is made dearer
By the beauty of the stars.

These are the nights when life seems precious to those people with a mind which has a chord of harmony and a breath of reciprocation.

This picture is appreciated by each one in exact proportion to his frame of mind. The frame of mind surrounds the picture, and the picture must not be too big for the frame, and so it follows as a natural law that the picture will not be any bigger than that which the frame can contain.

In looking at the twinkling, starry heavens, the observer must cooperate with this fine display of nature by letting the mind loose to roam at will in the home of the stars.

The home of the stars, up there so high,
Does need no candle to light the sky
For it is like a chandelier
That sheds its radiance far and near.

This diamond-studded, heavenly vault
Is a masterpiece where there is no fault.
And why should mortals ever cease
To look on high where there is peace?

On these rare nights with sky ablaze
The stars peep down with twinkling ways,
Same as they did in the newborn world
When the glory of God was first unfurled.

As we view this rare and wonderful scene
When the stars look down with shimmer and sheen
And the mind is free from taint of mean,
We think of those stars and then we see
Their twinkling glory which should not be
Eternally lost to you and me.

Away up there in midnight's blue
Great wonders lie, and I wish one knew
How to raise the curtain and bring to view
Their great design and secrets too.

The Heavens are a grand display
Of Supremacy's power in fine array,
With a panorama that does excel
All those around the place we dwell.

The home of the stars, with jeweled crown,
Does send a twinkling message down
So we can know we have a friend
In the distant sky where our sight does end.

The home of the stars displays more glory
Than Solomon's temple of ancient story,
For this home serene will never fail
Like the Golden Temple behind the veil.

—Dayton, Ohio.

THE CHALLENGE OF THE STRAIT GATE

Running through the Bible are two distinct modes of representation of our salvation. They seem at variance with each other. According to the one, the plan of salvation is represented as simple. Believe, and be saved. Touch, and be healed. Look, and be made whole.

According to the other, salvation is represented to be very difficult. Jesus declares, "Enter ye in at the strait gate" (Matt. 7:13). Paul warns: "Fight the good fight of faith, lay hold on eternal life. . ." (I Tim. 6:12). Peter declares: "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear" (I Pet. 4:18).

Both of these representations are aspects of the same truth. They refer to difficult conditions. Salvation IS simple and direct. It is efficient to accomplish what the sinner needs. It is for the purpose of making clear that the whole work of meriting salvation has been done for us. To accept the righteousness God has provided, we have nothing to do but to trust what

Christ has done for us.

This solemn truth has reference to the perfection of God's grace. So far as Christ is concerned, it is a pure work which he has done. The same, however, cannot be said of us. The human heart is not pure. It is one thing to bring our hearts to a simple, constant, and entire reliance on Christ, and another afterward to abstain from grieving and resisting the Holy Spirit. As a matter of fact, the experience of believers is in accordance with the Scriptures, that it is hard to be saved.

The Bible states expressly that no drunkard, no unclean person, no covetous man, no one who loves the creature more than the Creator, no one that persistently forges lies, no carnally minded person, no one who is not converted as a little child can enter the kingdom of God. To these and other forms of destructive evil we specially must add that by which we are often sorely tempted and under which so many fall, such as the corruption of our own nature, the allurements of the world, the influence of evil companions, and the seduction of God-defying habits.

Do you think it possible to overcome such formidable enemies without effort? Why is it that so large a percentage of those who receive the "simple" Gospel fail to go all the way with it? Why are so many professed Christians on the so-called "inactive list." Why is backsliding so popular? Why do so many church members live irresponsibly, as if they had a free pass to heaven and nothing else mattered? Can it be well with the soul of a religious ingrate? Can we call those people saved who so live as if they cared little why Jesus died?

We see, indeed, that there is just reason why the Saviour and His apostles warned against neglect of the Christian ethic. The New Testament makes salvation SIMPLE, but in no place does it make it EASY. We are to "strive" to enter, to "win" the race, to "fight the good fight of faith," knowing that many who seek shall not enter.

We have entertained light views of sin; consequently

we have shallow views of salvation. We superficially confer salvation upon sinners, at their request, and later wonder what has become of them. We never stop to think of the tragedy we thus enact. Instead of divine sons, we get proselytes; converts who are like Ephraim's cake, half-baked and soon to sour. God forbid that we should repeat the tragedy of the Pharisees, who compassed sea and land to make one proselyte, and when he was made, they made him twofold more a child of hell. Matt. 23:15.

Simple but deep, wonderful but realistic, merciful but holy, that is salvation. Lay it to your heart, then, that salvation is a difficult work. You do not float into heaven. There are no "flowery beds of ease" in the true Christian's life. If Paul be true, a Christian is a "living sacrifice, holy, acceptable unto God" (Rom. 12:1). That is a standard to be attained. It is part of our salvation. It is more: it is Christian reality.

We shall never attain to this standard apart from the faithful use of the means through which moral and spiritual strength flows into our souls. Secret, personal prayer, together with communion in prayer with God's people; obedience to the Word of God as acquired through reading the Scriptures; assembling with cobelievers in the house of God for corporate worship in the realizing of the church; these are a few obvious requirements.

But there needs to be added the setting of moral standards which conscience requires in sincere duty to God and man. These are essential to watchfulness against sin, to overcoming temptation—"a double minded man is unstable in all his ways" (James 1:8)—to standing amidst seductive company—"Evil communications corrupt good manners. Awake to righteousness, and sin not" (I Cor. 15:33,34).

Lest this be regarded as too negative, let it be clear that moral victory is always a successful negation of an evil purpose. CHRISTIAN CHARACTER IS BUILT ON RIGHT DECISIONS. And a decision for God is always a negation to the world, the flesh, and the devil.

Perfection is inherent completeness, which only God has. There is nothing in God Himself which He needs to deny. Were we perfect, we would not have that within us which we MUST deny. Therefore moral purpose is essential to Christian character. In the Bible, the ethic is never separated from the evangel, but is always part of it.

In this Christian attitude there is no need for despondency. No one feels Christ so near as those who cheerfully suffer for him, even unto death. Christian reality is inherent in martyrdom. The Christians who will live best are those who know best how to die. That has always been true. The way of peace is the place of risk. The joy of the Lord is felt when we take up the cross. Our business is to be redeemed and to redeem. We are the body of Christ. We should never be ashamed of the marks of the cross. By them God will know us as His beloved sons.

Let us then read over the portals of 1957, "Holiness unto the Lord."—John W. Bradbury in THE WATCHMAN EXAMINER. Selected from Jan. 1, Gospel Herald.

COMMUNION NOTICE.

We THE OLD BRETHREN of Indiana have unitedly agreed, the Lord willing, to hold a communion on April 6th, at our church house two and one half miles southwest of Wakarusa; to which a hearty invitation is extended to all of like precious faith to come and be with us—especially the ministry.— Daniel V. Skiles.

SUBSCRIPTION RENEWALS.

On the outside of the mailing envelope you will find the date your subscription expires. For your convenience a self addressed envelope and renewal form is inclosed when your renewal is due. There has been a very lively response in renewals for 1947, for which we say Thank you. A few, however, perhaps through oversight, who we feel sure will want to continue receiving the Pilgrim, have failed as yet to renew. This notice is offered, therefore, not as a demand, but as a reminder.—Editor.

NON-RESISTANCE ASSERTED: OR THE KINGDOM OF CHRIST
AND THE KINGDOM OF THE WORLD SEPARATED.

By Daniel Musser, 1864. (continued)

Government is bound together by mutual interests, and is established for the good of the community; on the ground of mutual benefits, and mutually to bear the burdens attending its support. For any one to seek to influence or control the authorities or laws for their advantage, or claim the protection of the power, and then refuse to bear their proportion of the burden of defending the power, is inconsistent and dishonest. Strangers have no right to come into a country unless the authorities permit them. Neither will they allow them to do so, unless it is their interest they should do so. If they permit or invite them to do so, they yet have no rights but what are given them, till they renounce their allegiance to their native land, and swear fealty to the land of their adoption. Now they not only obtain rights, but are also under all the obligations of native inhabitants.

No government can exist without the sword, and occasionally having war; and the idea of having government without it is an absurdity. Therefore, if we will not use the sword, we must separate ourselves from the kingdom of this world, otherwise we are inconsistent, and liable to censure and suspicion. Foreigners who would claim exemption from military duty, and would yet criticise the acts of those in authority, seek to control elections, shape the laws of the country or influence the policy of the government and nation, would be looked upon with a great deal of suspicion.

True non-resistants do not censure the present Chief Magistrate for the policy he has adopted, or the measures he is endeavoring to carry out. It may be the very best for the country he could have done. Neither have they any right to censure his predecessor. Neither of them claim to be infallible in judgment, and it is fair to presume they both acted from honest convictions. The Lord himself says, he "rules in the kingdoms of men, and gives them to whomsoever he will," and Solomon says, "Every way of a man is right in his own eyes: but the Lord pondereth the hearts. The king's heart is in the hands of the Lord, as the rivers of water: he turneth it whithersoever he will." If nations are just, upright and faithful to the law on which government is founded, God will also give them wise and prudent rulers, and they will enjoy peace and prosperity. But if they become proud, arrogant, unjust and unfaithful, God also has ways to reach them with the rod of affliction and vengeance. Our nation in time past has been signally favored and blessed. It has grown and prospered, almost beyond precedent. It was called a Christian nation, and boasted of the number and splendor of its churches; but where was the spirit of Christ? There was little of the contrite heart and humble spirit, with which the Lord delighteth to dwell; or the trembling at God's Word, to which He will look. But there was in the heart of man much of that spirit which made Nebuchadnezzar say, "is not this great Babylon, which I have built for the house of the kingdom."

King Nebuchadnezzar was visited with an awful judgment from God, to make him "know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." The king was warned of God, and advised to break off his sins, do righteousness and show mercy to the poor, and it might tend to the lengthening of his tranquillity. Must we not admit that our nation has long been warned? Has not the threatening rod long been held out over us? But, we may say, no man regarded. True, days of fasting and prayer were appointed and observed; but were they such fasts as the Lord chooses? Did any break off their sins, and work righteousness? They acknowledged with their mouth that they are sinners, but in their hearts they continued in pride, folly and wantonness, and all unrighteousness, as they did before. Let no one therefore look to the powers as being the cause, or to bring the end of this calamitous war; but every one look to his own heart, break off his sins and do righteousness, and there will assuredly be a lengthening of tranquillity where it yet exists, and a speedy return to it where it has been lost.

Whenever there is war, one party must be on the side of injustice and wrong. Both may, but one must be. This must be the case in our present civil war; yet we must all believe that very great numbers, even on the unjust side, honestly and sincerely believe that their cause is just. Great numbers of men, with the highest order of intellect, and enjoying favorable opportunities for forming correct conclusions, after giving the subject in dispute their most careful attention for years, have arrived at very different and opposite conclusions, in regard to the side which is right and just. It is fair to presume that numbers on either side are honest in the views they hold. The judgment of the most able men is liable to be influenced more or less by their interests, and all are by their surroundings. We of the North mostly think the northern cause is just; perhaps if we were in the South, under different circumstances, we would think differently. One of these parties must be wrong, and if men of good minds, and well-informed, do thus err in their judgment, how is the mass, who are less favored with natural gifts, and are less intelligent, to be expected to judge correctly, in such intricate and complicated affairs.

There are then here hundreds of thousands of men, on either side, arrayed in deadly strife against each other, the mass of whom do not know that they are fighting in an unjust cause. The one party must be, and the majority are ignorantly slaying their fellow-creatures, who are contending for right and justice. This is truly lamentable, yet in all wars it is unavoidable. Let any candid mind ask itself whether it is possible that God could place his children in a situation where it would become their duty to kill, or try to kill his brother or fellow-creature, who is fighting for justice and right. The first and highest interest of a child of God is in Heaven, about which their minds are most engaged, and it is not to be expected that they should be able to form correct conclusions about the complex affairs of state, or the intricacies of international law. There may certain facts come to their knowledge, and from those

they may make conclusions of what is right and wrong; but when they know that there may be circumstances connected with the case, of which they are ignorant, they do not pretend to be competent to form conclusions upon which they can rely for truth. Some of our opponents admit that it is wrong to fight in an unjust cause. But how are we to know certainly that our cause is just, so that we might not be found to fight against God. Look at those of every denomination who take up arms in self-defence. There is brother arrayed against brother; no doubt each thinks he is right; and even in the North, amongst our own neighbors, we find one brother denouncing the other as disloyal, and using the most vile epithets that language can invent, to make each other odious and hateful. This is unavoidable under the doctrine they advocate, and must ever be the case. But God has so provided for his children, that, whether North of South, or under whatever external influence they are placed, their duty is plain. They are called, or chosen out of the world; their duty is to suffer wrong, rather than to resist evil; and so they are not perplexed or harassed about political questions. There is no impediment in the way of union and harmony between them, and nothing to hinder the world from seeing the love that exists between them. Christ tells his disciples very frequently that they shall love one another, and that the world shall know them by the love they have for one another. Peter says they have purified their souls unto UNFEIGNED love of the brethren, and charges them to love one another with a PURE HEART, FERVENTLY. John says, "Beloved, let us love one another;" and he says, "We shall love, not in word, but in deed and in truth." Now, is it reasonable that God should impose such a duty upon us as to fight, maim and kill our brother? We can not get over this. The doctrine will place us in this position. But take the true non-resistant doctrine, and see how beautifully it harmonizes with the Gospel teaching, and how free and untrammelled it leaves us. It ever leaves the way open, and the poorest, most illiterate, or least-informed disciple of Jesus has a sure and unerring guide, in the most difficult and intricate questions of state which can arise. They are commanded to submit to every ordinance of man, for the Lord's sake; to obey magistrates, not speak evil of dignities, pay tribute, custom and honor to whom it is due; fear God and honor the king, and give to Caesar the things that are Caesar's, but to God the things that are God's.

NOTICE:— The above treatise, by Daniel Musser, will continue thru the July number; making four more instalments yet to be published.— Editor.

THE SECRET OF JOY

He who lives without prayer, he who lives with little prayer, he who seldom reads the Word, he who seldom looks up to heaven for a fresh influence from on high—he will be the man whose heart will become dry and barren. But he who calls in secret on his God, who spends much time in holy retirement, who delights to meditate on the words of the Most High, whose soul is given to Christ—such a man must have an overflowing heart: And as his heart is so will he be.—Selected.

Historical

INTRODUCTION TO SOME BRETHERN CHURCH HISTORY (concluded from February)

Upon these God-fearing, conscientious people fell the full power of church and state. Their sufferings were awful. The flaming torch of persecution nightly lighted the valley of the Rhine for a hundred miles. The agonized prayers of burning saints were heard on every side. Sturdy, devout, God-strengthened men and women these, who heroically suffered and died for the religion they loved. There were no cowards in the procession that marched through the howling mobs to the stake.

All these dissenters were called Anabaptists. In England they were called Quakers. These Anabaptists were broken into many sects, depending largely upon their interpretation of the Scriptures and their remove from Ecclesiasticism and civic control. The Taufers (Tunkers) were among the latest sects to arise. The leaders of this movement were already Protestant in faith and confession. They knew all the sects already organized, but found in none the sum of doctrines their study of the Bible compelled them to believe. They created a new denomination because they found nowhere a body of believers fully living the Christ life. When they separated from prevailing creeds they were no doubt tempted to go the extreme of denying all organized functions. Had they done so they would have found themselves a part of that great religion-in-life movement known as PIETISM, that swept the Palatine and drew into its ranks the most remarkable aggregation of religious zealots produced in modern times.

. . . It may be well to consider briefly the Pietistic groups in Germany at this time. They were all dissenters. They denied all creeds and opposed all congregational activity, teaching that religion is a life, and that it is shown only by the life of the individual, that all external forms and ceremonies are extraneous and useless, and even sinful.

The only really accurate account of them is in Latin text--GERARDI CROESI HISTORIA QUAKERIANA. This work of Gerard Croese was published in Amsterdam in 1696. It was, therefore, at the founding of the German Baptist Brethren at Schwarzenau in 1708 a new and authentic work. It deals with the Quakers, their relation to the Pietists, and analyzes the Pietists into three distinct classes:

"Moreover there were in GERMANY, as it were, three sorts of Pietists: (1) One consists of those who sought, and pressed nothing else, but sincere Religion and true Piety; and the greatest part of these are of the learned and better sort of men through Saxony and all Germany.

"Another sort of them cried that the church is much corrupted. They loved Piety; but they were such as on the other hand stagger not a little in the Faith and True Religion, and these some are commonly less moderate and more violent in celebrating their assemblies, etc.

"The third sort of them may be called BEHMISTS or TEUTONISTS. These call back, as it were, JACOB BEHMAN, the shoemaker of Garlingen in Silesia, from the dead. They advocated the opinions of Boehme (or Behman) and denounced the errors that had been falsely laid upon him, and ascribed to him; yea, and horrid and hellish blasphemy, and exalted his opinions as worthy of all esteem and glory."

The Anabaptists of Munster were an offshoot of the second and third classes as outlined by Croese. They were given to the wildest excesses. Their leaders were illiterate and fanatical. They at various times advocated such doctrines as the following:

(a) Man can unquestionably earn salvation by virtuous conduct and by his own efforts. Christ is rather our father and teacher than our redeemer.

(b) This was soon followed by the declaration of Hans Denk, "God is love,--love supremely exemplified in Jesus of Nazareth, Jesus never stumbled, never lost UNITY. He is the forerunner of all the saved, hence all must be saved by Jesus."

(c) Ludwig Hatzer denied the divinity of Christ. His records were burned by Ambrosius Blawrer.

(d) Hans Kautz of Bockenheime taught that Jesus is our Savior inasmuch as he left footprints in which we may tread and attain unto salvation. Whoever taught more than this, he declared, made Jesus an idol.

The followers of these men were poor people who rejected all worship, lived in solitary places in groupes and were called the Gardener Brethren. To them Christ was a teacher of Christian life but not the fulfiller of the law. Many of them were burned because they would not recant. If they did recant they were beheaded and their bodies were burned. A beautiful girl of sixteen refused to recant. The executioner took her to a place where horses were watered, drowned her and then burned her body. . .

They differed greatly on conduct and practice. Some regarded infant baptism as useless; others, as an abomination. Some demanded a community of goods; others, the duty of mutual help; some segregated and held it unchristian to keep the Sabbath; others declared it culpable to follow after singularities. Some refused to take the oath or bear arms, holding the oath to be sinful and forbidden and the taking of life under any circumstances sinful. This brought upon them the stern opposition of the state, especially in such cities as Strasburg where once a year the citizens, the sole defence of the city, bound themselves by an oath of allegiance on the annual swearing day. Still others were daft on the marriage question, like the tanner, Claus Frei, who held that the only valid marriage was a marriage in the spirit. He left his lawful wife and traveled with another woman whom he called his "only spiritual wedded sister."

They became intoxicated with license of speech and traversed Germany as wandering apostles, living a whitherless and purposeless life. When they met they saluted with the words, "The peace of the Lord be with you," to which the answer was, "We have the same peace." Among these fanatics was the leader of the insurrection at Munster in 1534, Bernhard Rottman. He undertook to reform the administration of the Holy Sacrament.

"He broke white bread into a large wide dish; poured wine thereon; and, after he had spoken the words of the Lord at the Last Supper, he told those who desired the Sacrament to take and eat. Hence he was called STUTEN BERNHARD, for white bread is called stuten in their tongue."

Enough has been cited to prove that Pietism, as

Gerard Croese, a contemporary, understood it had few of the elements that the founders of the church of the German Baptist Brethren accepted. The better element in the Pietistic movement, Croese's first class, did have some of the doctrines of the Brethren. But they had also many things which Alexander Mack could not accept. Prominent among the Pietists who occupied a somewhat moderate ground were Philip Jacob Spencer; Johann Heinrich Horbius, his brother-in-law; Ernst Christoph Hochmann, who was an intimate friend of Alexander Mack; August Hermann Francke; Gottfried Arnold; Dr. Johann Jacob Fabricius of Helmstatt; Dr. J.W. Peterson, Johanna von Merlau, the woman of ecstatic visions; Jeremias Felbinger, and many others. These dissenters were for the most part earnest, moderate, and devout without being foolish. From them the founders of the German Baptist Brethren learned much, and their writings were cherished and republished frequently on the press of Saur at Germantown and the press of the Ephrata Society. It will be seen that the new congregation at Schwarzenau studied all denominations, knew all shades of faith, and then turned from Ecclesiasticism and Pietism alike to carve out a new and distinct order of faith and practice. They were debtors to all, and followers of none. . .—History Of The Brethren, 1899.

THE PINES.

The pines, with their hardy green branches

Like some beautiful natures we know,
Have gathered the warmth and the sunshine
To last through the winter and snow.

From them let us hearken a lesson,

That whatever be sent from above,
Yet still we may look up to heaven
With a face full of warmth and of love.

—Lottie Umbaugh Cripe.

Mountain View, Mo., 1896, Vin.

BIBLE STUDY
-THE PROVERBS-

The book of Proverbs was mostly written by Solomon, that king of Israel that asked the Lord for wisdom and an understanding heart rather than riches or honor. He was granted all these, but he is especially remembered by Christians for his wisdom which is demonstrated so vividly in this book.

According to the dictionary, a proverb is "a short, familiar, pithy saying expressing some well known truth." The Proverbs are mostly addressed to "my son" or "my children" with the intention of teaching something. They deal with many kinds of human experiences. Wisdom and understanding are stressed much. The writer warns against foolishness, ignorance, laziness, immorality, and all manner of wickedness. In chapter 8 and 9, wisdom is personified and calls to all men to "hear instruction, and be wise, and refuse it not." Chapter 30, written by Agur, tells of five groups of things—four things never satisfied, four wonderful things, four things that the earth cannot bear, four things little yet wise, and four things which go well. Chapter 31 contains a wonderful description of a virtuous woman, and was written by King Lemuel, supposed by some to be another name for Solomon.

The instruction contained in this book applies to us in this Christian age as well as to the people of Solomon's time and is well worth time taken in studying it.

Supply the missing words in these Proverbs:

1. "The fruit of the righteous is a tree of life; and he that winneth _____ is wise. Pro. 11:30.
2. "_____ exalteth a nation: but sin is a reproach to any people." Pro. 14:34.
3. "_____ goeth before destruction, and an haughty spirit before a fall. Pro. 16:18.
4. In chapter 6, what are the seven things the Lord hates?

—Leslie Cover

1160 Star Rt. Sonora, Calif.

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"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

EASTER HYMN

O Lord our grateful thanks receive,
This solemn Easter morn;
Today within thy children's hearts
New life, new hopes are born.

With joyful tongue our anthem glad
To heaven on high we raise,
And join angelic voices there
In telling forth thy praise.

Now crushed the bonds of sin and death
That held the Christ in thrall,
And lo, he lives, a king in truth,
A Victor over all.

As Samson, mighty in the Lord,
Proud Gaza's gate destroyed,
So Jesus burst the bars of death,
And left his prison void.

O give thy humble people grace
To rise by faith with thee;
Since thou for them hast vanquished sin,
So may they conquerors be.

May thine own life, serene and pure,
Through all their lives extend;
Thus shall their steps be firm and sure,
And faithful to the end.

— Selected.

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"BEHOLD, I MAKE ALL THINGS NEW." REV. 21:5.

THIS is one of the most glorious and hopeful promises in all the New Testament. In every place where we have opportunity to compare God's ways and plans with things and ideas which we have to do with in this life, we find that the Divine mind has out-thought and out-planned us. He has thought of the very things which we most desire and most need. How many individuals who come to the later years in life feel fully satisfied with their past? If there are any who have such a satisfied feeling with themselves, it will be for one of two reasons: Either it is because they have become reprobate and are wholly ignorant of true values, or it will be an opposite character who has so faithfully submitted to the Divine Will that none of the trials and tribulations of this life has ever moved them from the hope of the glory of God. So, how often have we heard people say, "If I could live my life over I would do different." The most that saying could mean is that such an individual would desire to "do different." We do not know whether we would do better or worse if we could have another opportunity. The Apostle Paul was not satisfied with his past; he cannot refrain from recalling it whenever he would be tempted to exult or glory a little, but we have no evidence that Paul ever desired to go back and try it again. But this he says, "Forgetting the things which are behind, and reaching forth unto that which is before..." What was before for Paul? "Behold, I make all things NEW." ALL THINGS. It has become a custom, especially in the Christian societies, to try to get all new things on Easter Sunday. This idea seems to be limited to clothes only. Perhaps some make a great effort to have ALL new clothes on Easter. Some will have to be satisfied with just a new dress. But here

is the difficulty: ALL NEW CLOTHES, but the same old body. Those old aches and pains are just as tormenting under the new clothes as they were under the old ones. But that is not all: we have to go back to our old places, old tasks, old problems, old troubles; and even have to put on old clothes again. So it appears that it was hardly worth while; it was a great idea—but only an IDEA.

But God doesn't just have IDEAS; He has WAYS and MEANS. He has PLANS for MAKING ALL THINGS NEW. New HEARTS, new MINDS, a new SPIRIT, new CLOTHES, new BODIES, new HOMES, new JERUSALEM, new HEAVEN, new EARTH. New LIFE, new EXPERIENCE—ALL THINGS NEW. Praise be to His Holy Name. No wonder there are voices in heaven, like the voice of many waters, crying and saying: "ALLELUIA," "AMEN," "THE LORD GOD OMNIPOTENT REIGNETH." Therefore, if we are faithful in our calling, we will in a sense have an opportunity to live our lives over—not exactly to live them over, but a NEW LIFE. God's plan for this new existence is revealed in the New Testament. He doesn't begin with the clothes. He begins with the NEW BIRTH. "Ye must be born again." This is the "first fruits of the Spirit" spoken of in Romans 8:23. And the Apostle says, "We ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Thus we see that God has already begun the process of making all things new. And He has begun it in US while we are yet "groaning" in this "bondage of corruption."

Each year God gives us the SIGN of all things new. "All nature dies and lives again." The young plants spring forth and bud and grow; beautiful flowers come forth in rare bloom and exciting colors. It gives us hope and vigor and we think of things eternal. But after a while they change and fall away. They lose their charm. The IDEAL is slipping away and we must settle down to the practical, the daily toil of cultivation and care and then harvest and providing of food for temporal bodies which are bound to this earth. Each year of our lives we have this great drama unfolded and revolved before our eyes. It is God's great

SIGN of an ultimate reality.

"Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust: for thy dew is as the dew of the herbs, and the earth shall cast out the dead." Isa.26:19.

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words," I Thess. 4:16:18. What marvelous and hopeful words are these. This is the hope that springs eternal, the hope of glory. Before Christ there were many great men who speculated on immortality (what is beyond this life). They did not know, there was no one to tell them. The Hebrew prophets could see a resurrection but they did not understand it. But when Christ came he said, "I AM THE RESURRECTION."

When Paul preached the resurrection to the men of Athens, "some mocked, but others said, we will hear thee again." "Why should it be thought a thing incredible with you that God should raise the dead?" I wonder if there were any butterflies in Athens, or whether Agrippa had ever seen one. Tell a little child the story of how the butterfly was once but a worm, and he will believe it. His face will brighten and he will become enthused. Tell the philosopher and the "wise man" about the resurrection from the dead, and they will mock. Why do they mock? Simply because they have never seen it. I have never seen a worm change to a butterfly. Perhaps there are thousands like me who have not seen such a change. But that does not present any great difficulty to me. Some one has seen it and has testified that it is true. They cannot tell us how, but they know it is done. I have seen some marvelously beautiful flowers in the gardens, and they say they came from a little seed which appeared little different from a speck of earth. In some way which I do not know, all that beauty and glory

and fragrance were locked up in that little seed. Some one may ask me to prove it. I will not argue with them. They can take their seed into the laboratory and apply tweezers and acids and microscope and find out what they can. One thing is sure, by that process they will miss the glory and the beauty of the flower. I will plant my seed in the earth, and GOD will prove to me power and glory that I cannot now understand or explain. "Except a corn of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit."

Those Sadducees who did not believe in the resurrection thought to catch Jesus with a hard question—about a woman who had seven husbands—whose wife would she be in the resurrection? This perhaps was a difficult question to the Sadducees who erred because they knew neither the scriptures not the power of God. But in heaven they are not troubled about difficult and ignorant questions. "They neither marry nor are given in marriage but are as the angels of God." If we can but have the essence, we will leave the process to God. — D.F.W.

THE SIN QUESTION

By Paul Clark.

Possibly the first question that was ever ask, that we have any record of, was the most dreadful besetting question of sin(Gen.3:1), as the serpent with that deadly poison of sin on his tongue;and challenging the most true words, and positive language that was ever spoken to man by God; the first word that he (the serpent) spoke, was yea, having an affirmative understanding with the woman; that God really said these words, "Hath God said, ye shall not eat of every tree of the garden?" It was on account of this first sin question, that prompted doubts to arise in the womans heart against God's true spoken words, and that caused her and her husband to be deceived, and fall by partaking of the forbidden fruit, and die.

So we have had the sin question in the world ever since; whether a thing is right or wrong. Before

that time, I do not think that we have any record of any questions ever being asked, everything with God is positive, and yea and Amen. His word is sure and will not return unto him void.

Although God did ask Adam three questions, following the temptation and fall, as he walked in the garden in the cool of the day; proving their guilt of sin to them, and causing them to realize that their relationship had been diminished between them and their creator; therefore losing favor and fellowship with God. So sin has been a question in the lives of men and women ever since that time. And is the only thing that will keep us out of Heaven, and to gain back that favor and fellowship with our maker. Sin is a question that, we will meet every day in our lives, and it is that, that causes man and women to halt between two opinions—life and death.

It was on account of sin, that the Pharisees asked the question, "What shall we do with him?(Christ) for he stirreth up the people." Also sin brought out another question with them, when they said that he hath a devil, while others ask, "how can a man that hath a devil do all these miracles?" It was on account of sin, that they couldn't or would not answer Jesus's question; when he ask them: "The baptism of John, was it from Heaven, or of men?" We might set forth many such questions from the scriptures, but we do not think that it would be expedient—.

Sin is the question and cause of many people having fear and worry, and carrying furrows of trouble on their brow, and gray hairs to their graves. One Scientist has claimed to have worked out the sin question, to this extent, stating that the average man's sins in his lifetime runs far into the millions, (I cannot give the exact figure stated), but he also admitted that it would be utterly impossible for a man to work it out in a Scientific way, to have them overcome, or make right. And the only possible way, would be through the wisdom and power of an all wise Supreme being. "Therefore, we are so glad and thankful, That the sin question, has been settled in Heaven,

long ago, by God. As God had promised a redeemer, and has given the remedy for this dreadful condition of Sin, by the precious blood of Christ, who was foreordained before the foundation of the world (I Peter, 1: 19-20), and in Rev. 13:8 we read of the lamb slain from the foundation of the world. And again the promise was affirmed in Adams time after their fall (Gen. 3:15) that the seed of the woman would bruise the serpents head, & etc. And as time went on, Moses and the prophets told more about the good news of a redeemer coming into the world.

So finally the fulness of time came, that he did come, the time which so many prophets and people longed to see. First the good news came to the lowly shepherds, as they were feeding their flocks on the Judean hills, as the angel of the Lord said unto them, "Fear not: for, behold I bring you good tidings of great joy, which shall be to all people, for unto you is born this day in the city of David a Saviour, which is Christ the Lord," Luke 2:10-11. Yes his birth did bring peace and joy to the world; and as he started out on his ministry, the people did follow him for the loaves and fishes, and thronged him to be healed, but they would not accept his teaching, because it condemned them in their sins—except the few—his little flock.

So, time went on, and there was no other way found under heaven, or among men, that men could be saved; only by the way of Jesus. So when his hour had come, he made the Supreme sacrifice, shedding his precious blood upon the cross of Calvary, to atone for our sins. And its not Gods will that any should be lost, but all should be saved and come to the knowledge of the truth. The question what is sin?, has been ask so many times, with numerous applications as to what it signifies. But we believe that the scriptures gives us a definite answer; and, it remains the same as from the beginning: The transgression of Gods law(His words). And if we are allowed to enlarge on the term; We might quote in brief a few scriptures; We read, in I Cor. 15:56, that the sting of death is sin and again in I John 5:17, all unrighteousness is sin. And also in Rom. 6:16,

Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? Therefore rendering service unto Satan would be sin.

In conclusion, I shall quote what that loving disciple John says;(1-3:7,8)"Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. But he that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

Humbly Submitted.

Modesto, California.

THE HOLY SPIRIT--THE REPROVER.

By J.I. Cover

The Spirit of Truth, so filled with the truth of the Word of God was fully informed, and equipped to be The Reprover, as we read: "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth which proceedeth from the Father he shall testify of me"-----.

"Nevertheless I tell you of a truth; it is expedient for you that I go away: for if I go not away the Comforter will not come unto you; but if I depart I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin because they believe not on me; of righteousness because I go to my Father, and ye shall see me no more; of judgment because the prince of this world is judged."

No one can sin knowingly without coming to account in judgment, either in this life or in the final day of judgment; so God has mercifully provided the Holy Spirit to be a Reprover, to follow up the great work of our Saviour in word and deed. So his great reproving work began: First: Reprove the world of sin because they believe not on me. Our Saviour performed an amazing mighty work. Regarding his disciples who were with him, and we believe it applies to his disciples, the Christians of all ages, we read: "I have manifested thy name unto the men which thou gavest me out of the world; thine they were, and thou gavest them me: and they have kept thy word. Now they have known that all things Whatsoever thou hast given me are of thee for I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and have believed that thou didst send me," and again: "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the Sons of God, even to them that Believe on his name". To them blessing, favors of Grace, pardon of sins and kept "sealed by the Holy Spirit of promise" unto life eternal.

But what can we say of those who do not believe that Jesus

is the Son of God? It is sin, deep, black, damning sin; that will bear down to destruction unless repented of, and as "Christ Jesus came into the world to save sinners of whom I am chief," Jesus sends the Holy Spirit to reprove sinners of this deadly sin; for consider Jesus "holy, harmless, undefiled, separate from sinners, and made higher than the heavens" and again; "For he hath made him to be sin for us who knew no sin; that we might be made the righteousness of God in him".

"Behold the Lamb of God, which taketh away the sin of the world." Jesus died for all manner of sins and sinners; hence there can be no peace to sinners until the sin of unbelief is taken away. The marvelous light of the gospel shone so bright when given to man by our Saviour that man could not ignore it; even the unbelievers said: "What do we, for this man doeth many miracles." Pilate asked the question that meets all who hear the Word of God in all ages since; "What shall I do with Jesus which is called Christ?" Believe on him, or reject him? It is the sin of unbelief to "turn away from him that speaketh from heaven." So the Holy Spirit, the Reprover is continually at work reproving "the world of sin because they believe not on me." Second: Reprove the world "of righteousness because I go to my Father, and ye shall see me no more."

There are two forms of righteousness, the righteousness of God, and self-righteousness. The righteousness of God is necessary to salvation for Jesus says "For I say unto you, that except your righteousness shall exceed the righteousness of the scribes, and Pharisees, ye shall in no case enter into the kingdom of heaven," and, "If ye know that he is righteous, ye know that every one that doeth righteousness is born of him." Also "Little children let no man deceive you: he that doeth righteousness is righteous, even as he is righteous". Righteousness must be attained to, the righteousness of God. To those who seek self-righteousness the following applies, "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." This is reproof from God. We may want our own way; do as we think right by our own standard, and may spend much toil and time to that end. To think, even Christians may at times attempt to establish their own righteousness, although they have known of the righteousness of God; they find out by sad experience the emptiness and vanity of self-righteousness; and then must suffer the words of the Reprover, who brings to our minds the prophets words: "But we are all as an unclean thing and all our righteousnesses are as filthy rags." The work of attaining to the righteousness of God must be from the heart as we read, "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation". The whole armour of God includes "the breastplate of righteousness," worn over the heart. By believing "in the heart," and obeying "from the heart", we put on the breastplate of righteousness. Oh how careful, and prayerful we should live, because Jesus has gone to the Father; and will help us by the Holy Spirit, reproving us of self-righteousness, and assisting us "to be made the righteousness of God in him."

Third: Reprove the world "of judgment because the prince of this

world is judged."

The prince of this world; that is Satan the Devil was the first to sin, and rebel against God, so is the first to be judged. Satan made a final effort to defeat the plan of salvation as Jesus says: "Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me", and also near the same time he says, "Now is the judgment of this world; Now shall the prince of this world be cast out." So already Satan and the world are judged, and the world will pass away and the lusts thereof. Satan being cast out of heaven will enter the final stage and place of destruction as we read: "And the Devil that deceived them was cast into the lake of fire, and brimstone, where the beast and the false prophet are; and shall be tormented day and night forever and ever." Destruction is his doom, as we read: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death that is the devil." Now because the prince of this world is judged, the Holy Spirit re-proves the world of judgment, showing that eternal judgment is upon all who follow the leadership of the devil, and will receive the punishment of "everlasting destruction", unless they begin the work of judgment in this life as we read, "For if we judge ourselves we shall not be judged; But when we are judged we are chastened of the Lord, that we should not be condemned with the world." How much better it is; and the gain of eternal life so complete, if we suffer the reproof of the Reprover in this life; we who were once under the power, and conformed to the world and by judging ourselves become "transformed by the renewing of your mind," and can feel the work of divine grace as we read, "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." The record of past sins are cleared, and the end everlasting life because Jesus has gone to the Father, and "he ever liveth to make intercession for us." His going to heaven was the signal to begin the work of judgment, and to reprove the world of judgment to come, and will result in the same doom and place as the Devils unless we come under judgment now, and our sins taken away. We read; "For the time is come, that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?"

Let us heed the reproof of the Reprover. Sin must be repented of—the sin of not believing on Jesus being so grievous.

We must obtain the righteousness of God and accept the reproof for attempting to establish our own righteousness.

We must accept the doctrine of eternal judgment that begins in this life to clear the way for eternal life or face eternal judgment upon all ungodly sinners who follow Satan; for the prince of this world is judged!

—1160 Star Route, Sonora, Calif.

Next: OUR COMPANION.

Let all those that seek thee rejoice and be glad in thee: and such as love thy salvation say continually, let God be magnified. Psm. 70: 4.

ISAIAH 35.

David A. Skiles

In II Peter 1:19,21, we read, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:— For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." In the chapter following Peter also tells us of false prophets that were among the people, even as there shall be among you.

Prophecy that is sure and dependable must come from holy men of God. Some who have long ago spoken of future and coming events. Paul in Rom. 15:4, declares, "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

In view of this we look upon Isaiah 35 as outstanding words of prophecy that open to our vision one of the most enthralling and comforting declarations of Divine Revelation. Think of a desert, a wilderness and a solitary place, so unsavory, and uninviting to human propensities and desires, where life can not be sustained. Such a place completely transformed and changed into the beauty of the brilliant rose, a place of gladness, rejoicing, and prosperity, a place of joy and singing. The glory of Lebanon with its famed cedars shall be there. And most of all they shall see there The Glory of the Lord, and the excellency of our God. The weak hands shall be made strong, as also the feeble knees, for God will come with vengeance no doubt to banish the evil ones and to glorify his own.

The eyes that have long been confined to darkness shall now have perfect light and vision. The halting lame whose aching limbs have long retarded their progress and movement, will now leap in joyous ecstasy as the Hart; the deaf ear so eager to, but unable to hear will now hear each welcome sound, and no stammering or fettered tongue will be there.

We see the waters and streams break out to quench

the thirsty and long parched ground, turning it into a luxuriant green to sustain those glorified ones. No more dragons a most dreaded creature of the earth, but instead grass with reeds and rushes.

Today great efforts and millions are expended to build super highways, for speed and safety, but not one is immune from wicked travelers and blood letting accidents, so that perfect safety is not there. But the Highway that the Holy Prophet seen is a Holy Highway that transcends all others unless it may be the one of which it may be a type Christ Jesus who said, "I am the way" which way alone leads to the abode and habitation of the FATHER. Perhaps no present day chariots will be on the Isaiah 35 highway, at least holy men will walk there, and though its travelers may be looked upon as fools, yet no one will ERR there, and no unclean person nor ravenous beast shall be found there. But who will be there? The REDEEMED and the RANSOMED of the Lord on their way to ZION shall sing with everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

What a glorious prospect Zion redeemed. Fit place for Christ himself who then will be king over all the earth. "Zion shall be redeemed with judgment, and her converts with righteousness." Isaiah 1:27.

What an exulting portrayal of what God has in store for his people, his own, but what terror and swift retribution on the wicked, the ungodly, the haughty and proud, knowing this we try to persuade every one.

-Rossville, Ind.

SPEAK CHEERFUL WORDS

Why is it so many people keep all their pleasant thoughts and kind words about a man bottled and sealed until he is dead, when they come and break the bottle over his coffin, and bathe his shroud in fragrance? Many a man goes through life with scarcely one bright, cheerful, encouraging, hopeful word. He toils hard and in lowly obscurity. He gives out his life freely and unstintedly for others. I remember such a

man. He was not brilliant; he was not great; but he was faithful. He had many things to discourage him. Troubles thickened about his life. He was misrepresented and misunderstood. Everybody believed that he was a good man, but no one ever said a kindly word or pleasant thing to him. He never heard a compliment, scarcely ever a good wish. No one ever took any pains to encourage him, to strengthen his feeble knees, to lighten his burdens, or to lift up his heart by a gentle deed of love, or by a cheerful word. He was neglected. Unkind things were often said of him.

I stood at his coffin, and then there were many tongues to speak his praise. There was not a breath of aspersion in the air. Men spoke of self-denial—of his work among the poor, of his quietness, modesty, his humility, his pureness of heart, his faith, and prayer.

There were many who spoke indignantly of the charges that falsehood had forged against him in past years, and of the treatment he had received. There were enough kind things said during the two or three days that he lay in his coffin, and while the company stood around his open grave, to have blessed him and made him happy all his fifty years, and to have thrown sweetness and joy about his soul during all his painful and weary journey. There was enough sunshine wasted about the black coffin and dark grave to have made his whole life path bright as the clearest day.

But his ears were closed then and could not hear a word that was spoken. His heart was still then, and could not be thrilled by the grateful sounds. He cared nothing then for the sweet flowers that were piled upon his coffin. The love blossomed out too late. The kindness came when the life could not receive its blessings.

Vindicator, 1911.

Of the world's two and one half billion people, 600,000,000 are Catholics, 570,000,000 are Shintoists and Animists, 350,000,000 are Confucianists and Taoists, 320,000,000 are Moslems, 310,000,000 are Hindus, 200,000,000 are Protestants, and 15,000,000 are Buddhists.
— "Items and Comments", Gospel Herald, March 5, 1957.

LOVE TO GOD

Love to God, according to the testimony of Jesus is the first and highest virtue from which all others must arise. Love in its true character embraces the whole of the divine law. Agreeably with the words of Jesus the apostles remark as follows. Now the end of the commandment is charity out of a pure heart and of a good conscience and of faith unfeigned. Love is the fulfilling of the law. It is the bond of perfectness. If ye fulfill the royal law according to the scriptures; thou shalt love thy neighbor as thyself, ye do well. Rom. 13:10, I Tim. 1:5, Col. 3:14, James 2:8.

From these testimonies of Jesus and his apostles it is evident that by the exercise of love to God and love to man, all the commandments are fulfilled and that apart from this love, all other virtues of good are fruitless and unprofitable. Therefore it is very necessary that we as true members of the body of Christ should have a correct knowledge of this heaven born virtue namely love to God.

Love to God must proceed from a pure and sincere heart and must be practiced in the fulness of the soul and therefore must be based upon a correct knowledge of God. He who does not know and plainly believe that God is love, I Jno. 4:16, and that he is the loveliest of all beings has no true and honest cause to love him. But he who from the word of God, from his glorious works in nature and from the wise arrangements of his providence in reference to the whole life of man, has been impressed with the assurance that God is love itself and will also be able to exercise a love proceeding from a pure source and hence it is correct that faith must precede love. That love to God and all his faithful children which come from a sincere heart, does not forbid a moderate and consistent love to temporal things, we are to receive all temporal gifts with thankfulness and apply them to promote our advantage with the most conscientious care, Love to God will not suffer an immoderate attachment to earthly objects, nor to delight in a creature more than in the Creator—

not such a desire for temporal possessions as to swallow up the desire for eternal things.

Love to God allows no sinful lust, no impure desires, no ungodly inclinations, it forbids all these and condemns them, nor does it allow any undue attachment to the world, On the contrary where love exists in the human soul there also is God. Therefore we can love him above all things. I will love thee O Lord my strength, the Lord is my rock and my fortress and my deliverer. Ps. 18:1,2.

That undisturbed love which proceeds from a pure heart and a well founded faith shows itself at all times by an active obedience to all the commandments of God; for who would not desire to please him whom he loves: obedience to his commands is a certain proof of our love to him. And hereby we do know that we do know him if we keep his commandments. He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: — for this is the love of God that we keep his commandments." I John 2:3-5 and 5:3.

According to the doctrine of Jesus and his apostles, love to our neighbor is more especially a fruit of sincere love to God. The obligations of our love to God is undeniable. God has given us faculties to love him. He has given unto us understanding to know him as the best and most lovely being. Inclinations of the will to fix our love upon him, feelings to enjoy his kindness. He has encouraged us to the exercise of love through his son Jesus Christ. The love of God is shed abroad in our hearts by the Holy Ghost which is given us. Rom. 5:5. No one therefore who does not exercise this love toward God can excuse himself by the plea that he was destitute of the power to love him. The ability necessary thereto, God hath planted in the soul and when it becomes weakened he furnishes means through Jesus again to strengthen it. Love to God is no greivous matter nor a difficult work. His commandments are not greivous. I John 5:3.

Worldly love, when we are always under the influe-

nce of it will occasion us cares, disgust and difficulty. It is the fruitful source of wretchedness and leads us to commit many sins and follies. But love to God is acceptable both to God and man. It unjures no one it imparts the highest benefits upon others and great joy, comfort and happiness to him that exercises it. It revives the heart, and renders the discharge of all our duties easy and pleasant; for he who does all out of love to God will never regard performance of God's commands as a burden, but will always experience thereby a joy of soul.

Love to God and love to his faithful children here on earth is synonymous. What kind of virtue must that be which proceeds from a heart which is filled with hatred or enmity towards his brother or sister in Christ, what must be the character of such an one's service to God? For the true worship of God consists in spirit and in truth and that with a heartfelt dedication of ourselves to God. Therefore nothing can be more beneficial to man than the exercise of love to God, it renders his whole life joyful. All things will in life work together for good to those who love the Lord. "Eye hath not seen nor ear heard neither hath entered into the heart of man the things which God hath prepared for them that love him."

J.S. Mishler, Vindicator, 1911.

ANNUAL MEETING NOTICE: 1957.

The members of the Old Brethren Church, Salida, California, have agreed to hold our Annual Meeting on June seventh to ninth: the order of service will be as usual among our Brethren. A cordial invitation is extended to our brethren and sisters and Christian friends.

In behalf of the Church, Christie R. Cover.

SUBSCRIPTION RENEWALS.

On the outside of the mailing envelope you will find the date your subscription expires. There has been a good response in renewals for 1957, for which we say Thank you. However there are a few who we think will want to continue receiving the Pilgrim who have not yet renewed. We offer this, therefore, as a reminder, hoping to receive your subscriptions soon.—Editor.

NON-RESISTANCE ASSERTED: OR THE KINGDOM OF CHRIST
AND THE KINGDOM OF THE WORLD SEPARATED.

By Daniel Musser, 1864. (continued)

In religion, we must have a standard. There must be supreme authority, and everything else must yield to it. The New Testament is this authority in the Christian religion. To this all other things must yield and become subservient; reason, necessity, and even the Old Testament, must yield to and subserve the New. In studying the New Testament, the principle or spirit which pervades its teachings must be observed. This, with its chief and plain commands, must form the ground of explanation for those which are more dark or obscure in their meaning; and our reasoning, our conduct and our life, must be in accordance with this spirit, principle, or plain command. Any person who reads the New Testament with attention, and an unprejudiced mind, must be convinced that its general tenor of instruction is that of submission to injustice and wrong, and non-resistance of evil. But this doctrine is at variance with our carnal nature and will. We desire to convince ourselves differently, and so call in the Old Testament, and make it take precedence of the New; and then necessity, and uncultivated reason are called to the assistance of the carnal will, and those passages in the New Testament, which can be wrested so as to favor the idea, are construed so that the plain declarations of the Gospel, with its evident spirit and principle, are made subordinate to carnal reason and necessity.

Thus it is with the passage referred to in the 13th chapter of Romans. The Apostle there says "Let every soul be subject to the higher powers; for there is no power but of God. The powers that be are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God; and they that resist, shall receive to themselves damnation." We all know that there are times when certain laws are enacted, which are offensive to certain communities, and they threaten, or do resist the execution of such law. Now, if we had non-resistant brethren living in any such infected district, or if we had knowledge of any residing in the South, at the time when the present rebellion broke out, who we feared might be carried away by the current of popular feeling, I know of no language more suitable to address to them than the words of the Apostle here quoted. I have before observed that Christ and the Apostles give their commands to believers only. This is especially to be borne in mind, in considering this command of Paul. These words must be made to harmonize with the general tone and spirit of the Gospel, and they can only be made to do so on the true ground of non-resistance. Scripture must be so construed, as never to close the way to the humblest believer, or to bind one and loose another. The Gospel is given to serve every creature alike. God is no respecter of persons, and is unchangeable; and as He is unchangeable, so must his religion be. It has been the misfortune of popular religion to change with popular opinion; but the religion of Jesus Christ is the same everywhere, and at all times and places.

For some centuries before the Reformation, the Catholic religion was almost universal, in what was called the Christian world. The ecclesiastical and temporal power were united, and the Catholic religion was the national religion of all Christian nations. This was popular opinion, and popular opinion also favored persecution of those who dissented in their religion from the established creed. After the success of the Reformation, and the national religion of different powers had changed, to that of Protestantism, the popular feeling of favor to a union of Church and State, and persecuting those who dissented from the established religion, still continued; and we find Calvin, with many other great and learned reformers, countenancing and advising it. These are facts, proven by history, and cannot be denied. In our day, I suppose none of their professed followers would justify persecution for religion under any circumstances. How was it that these learned and enlightened men did not discover this principle of the Gospel? It may be urged that mankind have advanced in light and knowledge since then, and they excused on account of the "semi-barbarous" age in which they lived, having just emerged from Papal darkness and superstition. But how comes it that for several centuries before, and at that very time, there was a poor, despised and persecuted people, who were comparatively ignorant as regards literary attainments and worldly knowledge, who had then this light, and protested so strongly against this spirit of persecution, as being anti-Christian and diabolical? The Albigenses and Waldenses, for several centuries before the Reformation, and the Mennonites in the days of Luther and Calvin, professed this same non-resistant doctrine, declared persecution to be contrary to both letter and spirit of the Gospel, and insisted on an entire separation of Church and State. Popular opinion then did not favor religious toleration, not the separation of Church and State, and popular religion was with it. But now, several centuries later, popular opinion has changed, and so has popular religion. Now, religious persecution is denounced everywhere, and no man dares support such an idea. In some of the nations of Europe, there is still a national Church or religion, and Church and State are partially united; But in our country it is unpopular, and professed Christians generally protest against it, as being contrary to the spirit of the Gospel. Now, how does it come that it took these great and learned men a whole century to discover what these poor, illiterate, despised and persecuted people had discovered so long before? All admit now that it is truth, and how does it come that the spirit of truth did not lead men into it? Christ's promise must have failed, or these men **MUST HAVE BEEN DESTITUTE OF IT**; for he made an absolute promise, that it would lead men into **ALL TRUTH**. This would look as if Divine truth could not be received till natural light revealed it.

At the time of our Revolutionary war, popular opinion made it a virtue to resist the government of Great Britain, which, at the time, was the power referred to in Romans 13th. Then almost every pulpit in the land resounded with calls to arm, and overthrow the power. In our day, popular religion, with one

breath, eulogizes the Fathers of the Revolution for resisting and overthrowing the powers; and in the next quote the passage of Paul referred to, to prove that they that resist shall receive damnation! Can such people believe, or do they know what they say, when they say God is immutable? I question whether one of the clergymen who preached up the duty of Christians to support the colonies in their Revolution, ever once quoted the 13th chapter of Romans.

The Declaration of Independence of the colonies sets forth the right of the people to revolutionize and change their form of government, when it fails to effect the purpose for which it was established. But now I ask, how can this be done, in agreement with Paul's instruction in the 13th Romans. He there says: "LET EVERY SOUL be subject unto the higher powers. For THERE IS NO POWER BUT OF GOD; The powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation." It will not do to say, "the power may become corrupt, and oppressive, and destructive of the end for which it was established." That the "Government of Great Britain over the colonies was so at the time they revolutionized." This does not meet the difficulty. Paul says every soul shall be subject, and not resist; for "THERE IS NO POWER BUT OF GOD." Then, to whomsoever this command is given, it is impossible to resist the government without violating Paul's instruction. No government or power is here excepted; whether good or bad it is of God; for "there is no power but of God, and whosoever resisteth it, resisteth God's ordinance, and shall receive to himself damnation." Now certainly, if this command is given to the Church, then it can take no part in any revolution. If it is given to the world, then IT cannot. Then the Gospel would not recognize any revolution at all. But separate the kingdom of Christ and that of this world, and the solution is easy. The command of Paul here is to Christ's kingdom, and does not concern the world, or unconverted, at all. They are left where God had long before placed them, under the law, and in the kingdom of the world, which is under the power of the sword--yet ruled by the Most High, who ruleth in the armies of Heaven, and among the inhabitants of the earth, giveth the kingdom to whomsoever he will, and setteth up over it the basest of men.

Amongst the Jews and heathen nations of old, who were all under the law, when a government became wicked, unjust and ungodly, God raised up adversaries, and punished them; or He divided their territory, or overthrew their government, and gave the power to others. It is expressly said that the Lord raised up the adversaries, and when Israel was separated from Judea, the Lord said it was "FROM HIM." Thus the Lord setteth up the king, and removeth him again. These were under the law, and the unconverted are there still, under the same principle as they ever were, and under the same control. The government of Great Britain was corrupt, and oppressed the colonies, and subverted the end for which God established government. God raised them up an adversary in the hearts of the people of the colonies, and they rebelled against the government and overthrew its power and established the government of the United States in its stead.

Historical

THE PIETISTIC PATHFINDERS.

Bro. Abraham Cassel is fond of speaking of some of the German Pietists as pathfinders for the Brethren. If we understand the term to mean men who broke away from dogmatic theology and exalted individual experience as the test of Christian excellence, he is correct. If by the term we mean men whose teachings were instrumental in forming the congregation we have only a half truth. If by the term we mean men who shaped the purpose and directed the organization we are wholly wrong. Neither Catholic, nor Protestant, nor Pietist, did that. The church was the joint product of Bible study and protest against all existing forms of worship.

Among the Pietists who did yearn for a better day and a purer faith combined with a holy life was

PHILIP JACOB SPENCER

He was born in Alsace, January 13, 1635, and died in Berlin, February 5, 1705. He advocated a system of personal and practical piety and taught that "Christianity is first of all life, and the strongest proof of the truth of its doctrine is to be found in the religious experience of the believer." Hence to Spencer only persons inspired by the Holy Ghost could understand the Scriptures. His influence upon Alexander Mack was remote and indirect.

AUGUST HERMANN FRANCKE

He was born in Lubeck, March 23, 1663, and died June 8, 1727. He is chiefly known as the founder of a charitable institution at Halle for the education of poor children and orphans, which early became widely known for its good work. It is known as "das Hallische Waisenhaus." The missionary department of this orphanage sent Rev. Henry Melcheor Muhlenberg, the founder of the American Lutheran Church, to Pennsylvania. Francke was a successful pastor at Glaucha, a suburb of Halle. In 1694 he became Professor of Ori-

ental Languages, and, later, of Theology at Halle University. From Halle the Bible was issued in the German Language. Numerous editions were published, one of which, the 34th, is the basis of the text of the Saur Bible of Germantown in 1743.

GOTTFRIED ARNOLD,

A Lutheran clergyman and well known writer in Mystic Theology, born Sept. 5, 1666, at Annaberg, Saxony, was the author of numerous works that influenced the thought of the early Brethren. He was a Theological student at Wittenberg and a follower of Spencer. He was Professor of Church History at Giessen, and, after successive pastorates at Werben and Berleberg, was made court historian to Frederic I, founder of Halle University. He wrote a widely-known history of religious beliefs,—UNPARTEIISCHE KIRCHEN UND KETZER-HISTORIE. This Impartial History of the Church and of Heretics, published in 1699, and a later work, SOPHIA, or the MYSTERIES OF DIVINE WORSHIP, largely influenced the more mystical part of the German emigrants to America; notably the founder of the Ephrata Society, Conrad Beissel, who was from 1724 to 1728 an Elder in the GERMAN BAPTIST BRETHREN CHURCH. A third work of Arnold's, A GENUINE PORTRAITURE OF THE PRIMITIVE CHRISTIANS, was much prized by the founders of the church of the German Baptist Brethren. From it Alexander Mack in A PLAIN VIEW OF THE RITES AND ORDINANCES OF THE HOUSE OF GOD quotes on page 18, edition of 1886, to show that infant baptism does not date beyond the second century after the birth of Christ; and again on the question of laying the ban upon such as eat blood Alexander Mack quotes from the same work of Arnold. (See above edition, p. 54.) Arnold advocated most of the doctrines held by Hochmann and adopted by Mack; such as non-swearing, trine immersion, baptism of adults only, feet-washing, the salutation, anointing, and non-resistance.

JEREMIAS FELBINGER.

Alexander Mack in discussing immersion says, "The command to baptize properly signifies, according to

the Greek word, TO IMMERSE, and it has been so translated by Jeremias Felbinger, and many others." Felbinger was born in Brieg, Silesia, in 1616. He was fifty years earlier than Arnold and largely influenced the latter in his interpretation of Scriptures. He was Superintendent of Schools at Coszlin in Pomerania, and later he formed associations by letter with Dr. Grossen, Superintendent at Colberg, Dr. Pelargo and others. Later at Amsterdam he was so poor that, notwithstanding his great learning, he gained a meager livelihood as a proof reader in a large printing establishment. As early as 1660 he translated the New Testament literally into German. He was conversant with Holland, Latin, Greek, German, and Hebrew, and wrote or translated into these different languages. His principal work, so far as relates to the Brethren, is his CHRISTIAN HAND BOOK or CHRISTLICHES HANDBUCHLEIN. The volume in seven chapters treats of Man's Apostasy and Reconciliation; of the Admission of Immature Children into the Visible Church; of Holy Baptism; of Church Discipline; of Feet Washing as an ordinance of the Church; of the Holy Supper; and of the Problem of the Oath.

He shows that the Kingdom of Grace established by Christ reconciles all who will to be reconciled; that children are saved by the death of Christ and do not need to be baptized; that baptism means immersion; that feet-washing is commanded in the Holy Scriptures; and fails in discussing the Holy Supper to distinguish between the Lord's Supper and the Communion. He argues against the Oath; and, in general, touches most of the fundamental doctrines of the Church of the Brethren.—History Of The Brethren, 1899.

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ERNT CHRISTOPH HOCHMANN is the last person named under the above title of "Pietistic Pathfinders," in History Of The Brethren. There is a lengthy account of his life and association with Alexander Mack, before the Brethren or "Tunker" Church was organized at Schwarzenau in 1708. In our next issue we intend to give some account of both Hochmann and Mack before 1708.—Editor.

GOD IS LOVE

Our God is love! Yea, I would underscore
Such blessed words,-a thousand times or more.
I would my every power concentrate,
To think, to speak of God, his love so great.

In the grand council held in heav'n above,
A plan was so devised to show God's love
To fallen man. To take from him away
The curse of sin and death that on him lay.

The Lion of the tribe of Judah came
From the great courts of heaven, to suffer shame,
And cruelty, and death, for foes to die,
And every man on whom the curse should lie.

Born of a virgin, pure and undefiled,
He knew no sin,-was ever meek and mild,
Though rich, yet poor: no where to lay his head,
He purchased us a home,-gave living bread.

He wept for those who for themselves should weep,
And while he shed great drops for them they sleep.
He prays for them who for themselves should pray,
He prays while we in sinful slumbers lay.

The awful hour has come! He's lead away,
And crowned with thornes, enrobed in mock array,
On Calvary's rugged mount was crucified!
As God he lived, and as God he died.

'Twas done for us,-"the precious ransom's paid,"
For on his shoulders was our burden laid.
And now he lives that we with him may live,
For he alone eternal life can give.

Then may I every power concentrate,
To love the Father and the Son so great,
For God is love! Yea, I would underscore
Such blessed love a thousand times or more.

-Selected by Susie Wagner,
Modesto, California.

BIBLE STUDY
-ECCLESIASTES-

The writer, assumed to be King Solomon, sets before us in the Book of Ecclesiastes a valuation of man's thoughts and activities. Throughout the book he evaluates the feelings of despair and vexations that are the results of man's efforts to satisfy the carnal nature.

In the study of this portion of Scripture, I believe we can grasp the most vivid meaning, if: 1. we note the warnings given against unrighteousness, and man's invented pleasures and sensual desires, with their consequences, and, 2. Study the remedies and instructions given to overcome unrighteousness and vain activities.

"Vanity of vanities saith the preacher."—The writer, a man of great wisdom and understanding, expresses his feelings of despair and vexation as he endeavors to sum up the profit of all his labours. In studying chapter two, we find the author had all that anyone could desire of earthly goods; still how unsatisfying they seemed to be.

Contained in chapter three, is a list of the times and seasons for different purposes that are enacted in the life of man. Here it is inferred that if our labours are conducted in the wisdom and spirit of God, God will grant us the privilege of enjoying the fruits of our labours.

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil."

QUESTIONS:

1. In your opinion, what purpose did King Solomon have in writing Ecclesiastes?
2. In what period of man's life does the author most strongly admonish to seek after righteousness?
3. What type of person is known by a multitude of words?
4. To what are the words of the wise compared?

—Joseph E. Wagner, Santa Ana, Calif.

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"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

"NOT FAR FROM THE KINGDOM."

Not far, not far from the kingdom,
Yet in the shadow of sin.
How many are coming and going,
How few are entering in!

Not far from the golden gate-way,
Where voices whisper and wait,
Fearing to enter in boldly,
So lingering still at the gate:

Catching the strains of the music
Floating so sweetly along,
Knowing the song they are singing
Yet joining not in the song:

Seeing the warmth and the beauty,
The infinite love and the light,
Yet weary, and lonely, and waiting,
Out in the desolate night!

Out in the dark and the danger,
Out in the night and the cold,
Though he is longing to lead them
Tenderly into the fold.

Not far, not far from the kingdom,
'Tis only a little space;
But it may be at last and forever
Out of the resting place.

-Selected.

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"ART THOU A KING THEN?"

"Thou sayest that I am a king. To this end was I born, and for this cause came I into the world that I should bear witness unto the truth." John 18:37.

Jesus' words, "Thou sayest," seem to be an affirmative answer to the truth of Pilate's question. And by it we may understand Jesus to be testifying to Pilate of the truth that he was born a king. But he had already said in verse 64, "My kingdom is not of this world." When Pilate therefore, wrote his title upon the cross, it is most likely that he was convinced of the truth that Jesus was "King of the Jews."

Zech. 9:9 says, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass."

Thus it is frequently said that on the occasion of Jesus' final entry into Jerusalem, when the people who accompanied him, proclaimed, "Blessed is the king of Israel that cometh in the name of the Lord," he was offering himself to his nation to be their king and set up a national earthly kingdom; and reign in Jerusalem in the same manner as David his father, nearly one thousand years before. But when the rulers of the Jews rejected him, he then withdrew the "offer", and postponed the "kingdom" for an indefinite period of time.

There can be no doubt but that the people, including his own disciples, intended and expected him to be king and reign, as above stated. There is every indication that there was enough popular sentiment and enthusiasm among the people—and the rulers were so much in the minority,— that even without divine

intervention, Jesus could easily have overcome all opposition and became king in Jerusalem on that occasion. And it is not unreasonable to suppose that even the rulers would have accepted him as king, if he would have given them a worldly kingdom and expelled the Romans from their country.

From Jesus' statement to Pilate, and the prophecy of Zech. 9:9, we conclude that he was in fact a king;—king of Israel, by royal birth, because he was the son of David—and entered Jerusalem as their king. And that nothing which the people, who proclaimed him king, or those who rejected him, in any wise changed the facts regarding his kingship or his kingdom. But the sacred narrative does reveal that none of them (including the apostles) understood the Scriptures and prophecies concerning him and his kingdom.

Jesus could not consistently present himself to Israel in any other position than that which the prophets had prophesied of him. And when Judas came with his band to take him, and Peter attempted to defend him, he said, "Thinkest thou that I cannot now pray to my Father and he shall presently give me more than twelve legions of angels? BUT HOW THEN SHALL THE SCRIPTURES BE FULFILLED that thus it must be." Matt. 26:53,54. And Luke 22:37 says, "For this I say unto you, that THIS THAT IS WRITTEN must yet be accomplished in me, AND HE WAS NUMBERED WITH THE TRANSGRESSORS." Isaiah 53:7 says, "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. . . for he was cut off out of the land of the living: for the transgression of my people was he stricken."

Jesus had told his disciples, at least three times, on his last journey to Jerusalem, that he was going there to die; and it is quite probable that the appearance of Moses and Elias with him in the Mount of Transfiguration, and their conversation about "HIS DECEASE WHICH HE WAS TO ACCOMPLISH AT JERUSALEM," (Luke 9:31) was to further convince them of this fact. But they refused to believe it, and may have been the leaders of those who proclaimed him "king of Israel," as

he entered Jerusalem on that historic occasion. Even after he was crucified, and had risen from the dead, the two disciples on the road to Emmaus (Luke 24:13-21) said, "But we trusted that it had been he which should have redeemed Israel." But Jesus upbraided them for their unbelief of what the prophets had spoken; "And beginning at MOSES AND ALL THE PROPHETS, he expounded unto them in all the Scriptures the things concerning himself." It is clear from their statement and attitude, that they expected him to "redeem Israel" in a far different manner than what the prophets foretold of him. If Jesus had accepted "the kingdom" in the manner they thought and expected; then the atonement would not have been made and redemption would have been lost to Israel and all the rest of the fallen race of Adam.

By giving thoughtful study to all of the temptations with which Satan tempted Jesus from the time of the beginning of his ministry to his final expiration on the cross it can be seen that this was at the root of them all—to induce him to accept a worldly kingship and national reign over Israel without making the atonement, that is: accept dominion and rule on the earth without first removing sin. The determination of the people to take him by force and make him king; the temptation of Satan to "give him all the kingdoms of the world;" the temptation in the Garden, to have the "cup removed" without drinking it; the invitation for him to come down from the cross, were all temptations to have him exercise his Lordship and kingly powers before giving his own life to redeem men and women from the fall and curse of sin. Therefore it does not seem consistent to suppose that he was at that time offering what he could not accept and which if it had been accepted would have broken the Scriptures.

The kingdom of heaven is no less real in this present age than in the age to come. And Jesus is no less king now than he will be when he comes again with all the "armies of heaven." But the condition of the kingdom is not the same in this age of Grace as it will

be in the age to come. The apostles and all the New Testament Church since their time have had the blessed assurance that they were in the kingdom; and Christ is their King. Col. 1:3; Rev. 1:9.

"Art thou a king then?" Hear the glorious proclamation after he rose from the dead: "All power is given me in heaven and in earth." Rom. 1:4 says, ". . . and declared to be the SON OF GOD WITH POWER, by the resurrection from the dead." Eph. 1:20,21, ". . . when he raised him from the dead, and set him at his own right hand in the heavenly places, Far above all principality, and power, and might and dominion, and every name that that is named, not only in this world, but also that which is to come." Thus the kingdom of heaven has both a present and future aspect. The many parables of Jesus concerning its nature, reveal this great fact. Some of the parables in Matt. 13, and also in other places, reveals its growing and developing condition in this age of grace: as the "mustard seed;" the "net;" the "leaven;" and the "tares;" and the marriage (Matt. 21) which the king made for his son, etc.

Acts 1:6 reveals that the apostles still thought at that time that Christ's kingdom was only NATIONAL. They could not see beyond the SHADOW and PATTERN, and failed to comprehend the meaning of the parables of Jesus, that the kingdom gathers of "every kind" (all nations), and that the prophets abundantly prophesied that the Gentiles would be included in the redeemed Israel. But Jesus' answer to them in verse 8 shows that not only "all JEDAEA; and SAMARIA, but "THE UTTERMOST PARTS OF THE EARTH are to share in its glory. "For the promise is unto you and your children, and TO ALL THAT ARE AFAR OFF, EVEN AS MANY AS THE LORD OUR GOD SHALL CALL." Paul in Eph. 3:5,6 says, it is now "revealed unto his holy apostles and prophets by the Spirit, "That the Gentiles should be FELLOWHEIRS, AND OF THE SAME BODY, AND PARTAKERS OF HIS PROMISE IN CHRIST BY THE GOSPEL." See also Romans 9:24-33, and 15:9-27.

"Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory forever and ever. Amen." —D.F.W.

THE OPEN DOOR

By David A. Skiles

In Rev. 3-8, we read, "Behold I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. And in verse 7, we are told of the Holy One who "openeth, and no man shutteth; and shutteth and no man openeth." Here is beautiful harmony with the words of Jesus in St. John 10:9, where he says "I am the door" and he gives us to understand that He is the only legitimate entrance into the Shepherds fold, of which he is the Good Shepherd, as well as the door into it.

Few earthly homes are unequipped with lock and key for the protection of that which is within. Should we approach the door of a friend or neighbor in quest of a favor we hope to receive, and they would bar us as unwelcome guests, would not then our spirits fall in disappointment?

But the door of Rev.3:8 that opens into the sublime abode where dwell the saints of God, the heavenly host, the redeemed and sanctified, is not opened or closed by human hands, or by the will of man.

This door mentioned in the message to the church of Philadelphia is evidently the open entrance by which the sons and daughters of man may be admitted into the favor and merits of God's kingdom on earth, and to the obedient and faithful on and on into the immortal and eternal kingdom of God.

In contrast with the church of the Laodiceans who prided themselves in their supposed riches, and need of nothing, it was said to the church of Philadelphia, "Thou hast a little strength", Perhaps they were very limited in numbers. Perhaps they felt a mortal weakness. Perhaps their faith was that of the grain of mustard seed, but the very fact that they were told, "Thou...hast kept my word, and hast not denied my name: in these qualities and christian graces they truly had the greatest of all riches. Sadly enough there seemed to be among them some that said they were Jews but were

not. But this seems to be the sad history of the kingdom of heaven on earth, but according to Matt.13:41, at the end of the world "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

When this door was still unopened to the Gentiles, Jesus said to Peter, "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven, and Peter was the key instrument in opening the door to the Gentiles at the house of Cornelius, which door has not yet been closed but is open to all who heed the Jesus call, "Come unto me" and "Him that cometh to me I will in no wise cast out."

When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are. These may be of those who refuse to have on the wedding garment.—Rossville, Ind.

THE HOLY SPIRIT—OUR COMPANION

By J.I. Cover

The Holy Spirit in his work of reproving the world of sin, of righteousness, and of judgment to come: becomes fully acquainted with each individuals life. Each one is an open book to him as we read, "All things are naked and opened unto the eyes of him with whom we have to do." Our Companion! What heart warming condition to realize who have the Holy Spirit ever near to help, direct, and guard. As we all may know, the Holy Spirit works in the hearts of mankind to awaken the sinner by reproving their sins; and in this sense is a companion to all who may come to Jesus for salvation. But necessary as this work of the Holy Spirit is to the salvation of souls: the sweet fellowship, the great spiritual benefit the christian receives comes by harmonious association that begins, as manifested by the life of Jesus; that also follows on

to his children, as we read: "Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world." Jesus, our pattern, guide, and Saviour!

So we see the same Holy Spirit that was so wonderfully employed to bring our Saviour into the world, also began to be so closely associated with him at the time of his baptism for we read: "And Jesus, when he was baptized, went up straitway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighted upon him." Also on the day of Pentecost, the people cried out "Men and brethren, what shall we do? then Peter said unto them, repent, and be baptized everyone of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost; For the promise is unto you, and your children, and to all that are afar off, even as many as the Lord our God shall call." It would be well if all who come to Christ by faith, repentance and baptism, would be informed to hope and pray to receive the Holy Spirit, like Jesus, soon after baptism! We should refer to the record in St. Luke to complete the thought: "Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said; "Thou art my beloved Son; in thee I am well pleased." Again the words: "As he is so are we in this world." Jesus prayed at the time of baptism, and he received the Holy Ghost, so we too should pray in our own behalf that we might receive this most precious gift. Search, and read, for Jesus says "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever."

To receive him into our being, to be our Companion forever; comforting, leading, guiding, and revealing to us the precious truth of Gods word, quickened, made real and living to us: the dearest, truest, most loving, yet so self efacing; keeping in the background, yet such a powerful and able Companion, endearing our

hearts, as we travel along the way that leads to life eternal; the fellowship sweeter as time hastens us on to glory and victory.

Companion true, lifes journey through;
How could I live without thee!
Cheering my way, from day to day,
Oh, May I never doubt thee.

My faithful friend, unto the end;
In dangers ever near me,
Lighting my way, my guide and stay;
No foe can harm or sear me.

Companion mine, my hand in thine,
We travel on together;
My going slow, as thou dost know,
In cloudy stormy weather.

From realms above, with Gods dear love;
Sent to support and save me;
Sent to relieve, those who receive
What Jesus freely gave me.

Companion still, thy work fulfill,
Oh bear us on to glory;
No parting more; on Canaan's shore
To know salvation's story.

-1160 Star Route, Sonora, Calif.

Next: THE RECORDING WITNESS.

ANNUAL MEETING NOTICE: 1957

The members of the Old Brethren Church, Salida, California, have agreed to hold our Annual Meeting on June seventh to ninth: the order of service will be as usual among our Brethren. A cordial invitation is extended to our brethren and sisters and Christian friends.

In behalf of the Church, Christie R. Cover.

A LIVING CHURCH

We spoke recently of periodical revivals as distinguished from constant life in the church; on this latter subject we purpose now saying a few words. Anything short of this perpetual life makes the church only periodically right, and thus puts it in a false position. What would be said of a man who was only periodically honest; who paid his debts and gave lawful weight and measure for two or three months in the year, and during the rest could not be trusted? And is it not just as absurd for men to be religious for two or three months in a year, and perfectly careless during the remainder? It may be said that it is better to be periodically honest than never honest, and to be religious a part of the year than not at all. That may be so, but such a course does not meet the just demands of God upon us, and no one will presume to deny that it is better still to give honest weight, measure, and money the year round, and also to give continual evidence of living religion.

A survey of our field of labor indicates the need of a living Church. Many are ignorant and need religious instruction. Sinners need continual urging and constant presentation of the truth; if efforts are relaxed, they become bold and hardened in sin. Men are daily dying all around us, and whatever we do must be done done quickly. If we could get Death to cease from his work for a while, then we might have some excuse for resting from ours. But he is ever busy reaping his harvest; and thus there is no opportunity for a suspension of our efforts.

Another argument in favor of ceaseless labor may be found in the fact that our spiritual life and growth are based on our religious activity. If any limbs or organs of the body are unused, they become paralyzed, and paralysis sooner or later ends in death. So God has ordained that we die spiritually unless we use for his glory the powers he has given us. Our interest in Christ and in the success of his Church increases with our labor for him, and so does our interest in our personal salvation.

The great design of the Gospel is to save men, and to accomplish this the Church is to present Christ continually to the world. The Scriptures are very clear on this subject. The Bible represents sinners as constantly in danger of perishing, and the Church as under obligation to save them. There is throughout the Bible an earnestness, solemn and impressive. It pervades the whole volume, thrilling the souls of the inspired writers like the pealing of a tocsin calling men to deeds of valor. This earnestness is there because the case is urgent. Nothing but a living Church can ever meet such demands. A church that needs an annual revival to keep it alive is not the Church of the New Testament, nor is it the Church for the times.

To accomplish the great work before us, all our powers must be brought into activity; every influence should be made to tell. The Church is endowed with faculties amply sufficient for the service required, yet many of them are suffered to lie unused. Philosophers tell us that there is heat in all substances even in ice but it is often latent. There is a great deal of latent heat in the Church—force enough, if rightly developed, to move the world. In every day life, men develop all their powers and devote them to business. Why should not Christians consecrate all their powers to Christ? With a living Church whose members are thus fully consecrated, the work of God need never cease.

But these powers of the Church are not only to be conservative but aggressive. When a man contents himself with simply trying to secure his own salvation without reference to others, he is guilty of burying his talent. The same is true of the Church which seeks only its own prosperity, striving to keep what has, but not endeavoring to make inroads on the domain of sin, nor aiding others in the work. Such a policy is sure to end in disaster, because it springs from an error of selfishness. It should never be forgotten that in religion aggression is the surest conservatism, so that the very instinct of self preservation should prompt to ceaseless activity.

The church needs to occupy higher ground in religious life. Many who have been Christians for years freely admit that their first days of religious experience were the happiest. Some old Christians are still contending against evil passions which ought to have been uprooted long ago. This is all wrong. We cannot do much for Christ while we are in a dull and sick condition. An army in which the barracks are all hospitals is not the force to take the world by storm. But endowed with vigorous spiritual health and above all blessed with the unction of the Holy Spirit, without which all efforts are vain, the Church may constantly labor with the hope of final triumph, giving evidence of the power and vitality of a true religion.

--Gospel Visitor, 1863.

SUFFERING WITH CHRIST

The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we be also glorified together. Rom. 8:16-17.

The worst pain in the world is a heartache;
And heartaches are caused by sin.
'Twas this that caused anguish for Jesus,
The Redeemer and Savior of men.

The cruel scourging, the thorns, and the nails,
Caused him suffering that cannot be told,
But our sins are what gave him the heartache
That caused him to pour out his soul.

Do we think that our sins do not grieve him,
When we wilfully have our own way?
Do we think that he is indifferent,
And will lightly forgive when we pray?

Until we learn to pray for each other:
Until we too, have heartache for sin:
Only then, have we learned to know Jesus,
Only then can we suffer with him.

--Marvin B. Crawmer
Long Barn, Calif.

TRUE CHRISTIANITY.

Pure and undefiled religion is this, to visit the fatherless and widows in their affliction, and to keep ourselves unspotted from the world, says the apostle. We have an example of true religion in the beautiful life of Christ; and if we would have a home in heaven, we must follow his example.

In our country each one is free to choose his own mode of worship. We all have the bible in our houses, and if with all our advantages we do not serve God, he will not adjudge us guiltless. We rejoice in the title of a "CHRISTIAN NATION" but we scarcely deserve that honored title, for not many of our statesmen are the disciples of Jesus, and among the masses, the majority know him not, and some who do profess to love him, do not follow in his footsteps. True Christianity consists not in observing the form of worship which is according to the discipline of the church of which we may be a member, but in the observance of all the commands of our Divine Redeemer.

The true Christian must love God above all created beings, for he demands the first place in our affections. We must also love our fellow-man with that pure love which will cause us to forget self and devote all our energies to the happiness of those around us. "God is love," and his Son so loved the world that he gave himself for us; and in that prayer, "Father forgive them" we are taught that after suffering all the indignities a cruel and superstitious people could inflict, he loved them even unto the end. Purity of life is a characteristic of the true Christian. The apostles were all men of a pure character, and every one who would enjoy the pleasures of heaven must be persons of like unblemished character, for nothing impure or unholy will enter there.

"Blessed are the meek" says Jesus, "for they shall inherit the earth." A proud and haughty spirit is very repulsive and should not be countenanced by the followers of the humble Savior.

Kindness is characteristic of a Christian spirit, especially kindness to the poor and unfortunate.

Through its blessed influence many outcasts have been reclaimed, and the despondent have been encouraged to fight bravely the battle of life. The Christian may find many heavy hearts which words of kindness will lighten, and by his kind words and actions he can cheer the afflicted, and pour the balm of consolation on many a sorrowing heart. As the Christian character is exceedingly beautiful, we would like to impress upon our reader's mind the necessity of true religion; it is the only thing that can give us comfort in affliction.

We have heard young people say that it was time enough to become Christians in old age, at present they wanted to enjoy themselves; but Christ demands the morning of life, and besides that, many deceive themselves with hopes of long life, when every thing around us declares that time is short, and we know that much is to be done. Not only in the volume of inspiration, but upon every page of the book of nature do we read the solemn truth that all is passing away. Our friends both old and young are hastening home, others are passing out into the darkness of an unknown future, and the call will soon come unto us. Art thou prepared? for it is not all of death to die. Gay reveler among the vanities of life, the warning is to thee, for thee is written the command, "whatsoever thy hand findeth to do, do it with all thy might, for there is no work, nor device, nor knowledge, in the grave whither thou art hastening."

And thou, weary traveler towards eternity, rejoice: for the trials and temptations of thy pilgrimage will soon be over, and thou wilt receive thy reward in the great hereafter.

Gospel Visitor, 1865.

THREE WOULD-BE FOLLOWER'S OF JESUS

And it came to pass, that . . . a certain man said unto him, Lord, I will follow thee whithersoever thou goest. Luke 9:57.

After calling so many others, why did Jesus not eagerly accept this would-be follower instead of reminding him of the hardship which attends discipleship? Doubtless a look into the man's heart revealed a first-

flush enthusiasm which a hot sun would soon scorch. He was enamored of Jesus' popularity, and had no conception of the self-denial attendant on his declaration.

How false is the idea that Christianity is for weaklings! Jesus was a man's man, and nowhere does He imply that His followers will have a soft time. Yes, He will welcome all who desire to follow, but He means for us to count the cost and make up our minds. A wishy-washy representative is no credit to any cause.

And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.—Luke 9:59.

At this time Jesus had only about six months left of His ministry. Heavy on His heart lay a deep sense of the urgency of the need. The fields were white; the people as sheep without a shepherd. In Jerusalem the leaders were even now plotting His death. If ever He needed the help of faithful disciples, it was now. "Yes, Lord, I will follow if you don't mind waiting till my folks are gone. They would miss me a lot, and you know the law requires one to care for his parents." Jesus' call transcends all earthly obligations. "Let those unaware and uncalled take care of your folks. You go and preach the good tidings." Jonah learned to his sorrow that there is no substitute for obedience to the call.

And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house.—Luke 9:61.

Only six months left, and he wants a farewell party! This would not mean a mere handshake and good-by. Probably two weeks of merrymaking would elapse before this candidate would be ready for his prospective mission. He is the least admirable of the three and the most severely rebuked by Jesus, but how typical of many of us. "But let me first have a good time." "But let me first pay for my farm." "But let me first—" whatever your ambitions may be. What a sad commentary on our sense of values! Put your hand to the plow and don't look back. He who follows Christ must deny self.

Gospel Herald, 1953.

NON-RESISTANCE ASSERTED: OR THE KINGDOM OF CHRIST
AND THE KINGDOM OF THE WORLD SEPARATED.

By Daniel Musser, 1864. (continued)

We are accustomed to look upon the "Fathers of the Revolution," as being models of virtue, patriotism and honesty; and, in this respect, I am ready to accord all that is claimed for them. They may have been just, honorable and faithful, in the discharge of their duties in all the relations of life. I admit that they were instruments in the hand of God, to effect this particular purpose. They were faithful in the discharge of their duty in the kingdom of this world, and God bestowed upon them those natural blessings which such faithfulness has promise of. When we assert what we believe the Scripture to teach, that Christians cannot fight or resist evil, we are met by the objection of Washington and his compeers being Christians, and yet they fought. With all our reverence for the character of Washington, can we compare him with Christ? Or must we not still look to Christ, as our guide and director, who alone has words of eternal life? And when we find his example and the teaching of Christ to disagree, can we hesitate to choose Christ as our leader? Certainly no one will pretend that all the services rendered to the country by the patriots of the Revolution, would of itself prove them to be Christians. One at least of them, who rendered most signal service to the country, and who showed a most self-sacrificing spirit, was an avowed infidel. It is not our purpose, as it is no part of our duty, to criticise the religion of those who have departed, any further than to meet the objections which are urged against what we believe to be truth, and to point our readers to the true test of undefiled religion.

My purpose is to show what Christ and the Apostles teach, as the duty of the believer. The commands which they taught are imperative, and no one dare either reject or disregard them, because of what any man has believed or done, however bright his moral virtues may shine. If Christ and his Apostles teach us that we shall not resist evil, then non-resistance must be the believer's duty, even though all the great and wise men in the world should disregard it. I yield to no man in admiration of moral virtue, but Christ must still remain the rule of my faith.

Can a man be a Christian (in the true sense of the word) and not obey Christ's and the Apostles' commands? Then, if Christ teaches that we shall not resist the powers that be, how can they be true Christians who resist and overthrow their government? I again assert that it is not my purpose to criticise the religion of any man, whether living or dead. The natural desire to retain the friendship and good-will of man, would forbid allusion to the wise and great men of the present or preceding ages, whose religious opinions we cannot approve, if duty did not constrain us to assert what we believe to be truth. Our opponents make these allusions necessary, by urging the opinion and practice of popular men, and we may not shrink from the consequences of meeting whatever force there is in such argument, (if argument it may be called). We are accustomed to

boast of our manhood and independence, but I am unable to perceive either manhood or independence in the idea that because a thing is popular, it must be true, or because certain men, however high their standing in society, believe, say or do a thing, it must be right.

Our opponents admit that the New Testament teaches a higher morality than the Old; and yet they would impose duties on Christians, which were held to be immoral under the Old Testament. The law which God gave the Jews, forbids the use of the sword, except to defend or vindicate justice. Under this law, it could not become the duty of one faithful Israelite to fight against another faithful one. This could not be—they could not fight without cause, and if they were faithful to the law they would give no cause. But, if we take the view of the 13th chapter of Romans which our opponents say is the meaning of Paul, it would become the duty of one Christian to fight against and try to kill another! And it would even become the duty of one to take up the sword, knowing that the cause is unjust, and go forth and kill his brother, who is fighting for right and justice! Paul says "every soul shall be subject to the higher powers," and they say this makes it the duty of a Christian to obey the call, take up arms and go forth to battle when the power calls for or demands our services in the battle field. If this is Paul's meaning, he would not teach a higher morality than the law, for it provided against this immoral and unreasonable occurrence. I suppose our opponents will admit that there are Christians in England, France or Germany. Now, suppose there should war break out between one of these powers and our own. Our powers would issue a call for men to arm in defence of our rights. The opposite power would do the same, for Paul speaks to one as well as the other. One side must be wrong; therefore this view of Paul's teaching would make it the duty of one Christian to fight and kill another, who was contending for right and justice. The position of our opponents makes this occurrence unavoidable. Is this consistent? Is it reasonable? or is there anything of the spirit of the Gospel in it?

It may be said we should not engage in an unjust war; but this will not do, as Paul makes no exceptions, and this would overthrow their own position. And if this exception was admitted, what would it amount to? They would differ in opinion, as they always do. One would say "it is just," and would fight; another would say "it is unjust," and would refuse to obey the power—and, by their own argument, they would place themselves in the position we stand on. Paul says to the Corinthians, 1st chapter, Not many wise, mighty or noble are called, but God hath chosen the foolish, weak and despised, to confound the wise and mighty. Persons of this class are but little acquainted with international law and disputes; consequently, could not be expected to make correct decisions. Therefore, the difficulty and danger could not be avoided.

To prevent all such difficulty, inconsistency and embarrassment, as well as to preserve the hearts of his children from anxiety and distracting care, God has chosen his children out of the world, to serve him in spirit and in truth, in singleness of

heart, and says, they cannot serve God and mammon. He has commanded them to labor with their hands, the thing which is good, so that they may have to give to them that need. For this reason, it is the duty of every christian to follow some calling, trade or profession, so that they may be useful to their fellow-man, and not to eat the bread of idleness. Care and idleness are alike unfavorable to devotion, and God has so ordained that his children shall be preserved free from either. The Saviour says, we shall make our first care be for the kingdom of God and his righteousness, and all other things shall be added unto us. He does not intend that the things we need for our natural life shall be given to us without our labor with our hands. But He will have us to do our duty, and commit the rest to God, without care for the consequences; for with all our care we cannot change the result. Who by care and thought, can add a cubit to his stature, or make one hair white or black?

God desires the undivided affections of his children. He has given them his Spirit, which sheds his love abroad in their hearts, and has separated them from every duty which would tend to alienate or divide their affections. The world has this tendency, and for this reason God has separated his children from it, so far as it is possible. The various and exciting duties of office in the kingdom of this world, suits at law, and politics, all have a tendency to distract the mind and draw the affections away from God, and things pertaining to life eternal. Therefore the Lord has denied them these privileges, so that he may retain their affections; and their separation from them may show to the world that their treasure is in Heaven, and their affections there. Whilst consistency requires that they should take no part, or seek to shape or influence the laws of the worldly kingdom, God was necessitated, nevertheless, so to direct, that his children should not come into collision with the world. Christ told his disciples the children should be free, but to avoid offence He commanded them to submit in a matter which involved no principle. The tribute-money bearing Caesar's image and superscription, he told them to give to Caesar; and Paul says we shall be subject to, and not resist the powers, and pay them what is due to them. Peter says we shall submit to every ordinance of kings and governors, for the Lord's sake. Neither of these intend that we shall obey, regardless of what Christ has taught. They suffered martyrdom rather than disobey God, or violate the principles of the Gospel.

Government is necessary; it is right and good; and it cannot exist without law; and law must be supported by the sword. No law would be regarded without the sword was with it. All officers in the government are supported by the sword, and their duties discharged by virtue of its power. It is plain, then, that if the New Testament forbids the use of the sword to Christians, it must also forbid them to hold office in the government; for these all belong to the same kingdom and are supported by the same power. If they cannot exercise this duty themselves, then they cannot consistently delegate it to another. If they cannot themselves use the sword, they cannot consistently put it

into the hands of another to use for them. The true principle of non-resistance, therefore, separates its possessor entirely from the kingdom of this world. They are in the world, but not of the world; and as they are not of it, so they have no right to take part in its affairs, or seek redress at its hands for any grievances they may have suffered from any source or from any cause. It would be unreasonable that they seek protection, or assist in electing officers, or make and shape laws, or direct the policy of a foreign power, especially if they will not share the burden and responsibility of its support or defence, in the hour of danger. They live in the kingdom of this world by its tolerance; and if the world think them worthy to dwell amongst them in peace, and let them enjoy the rights and privileges of citizens, they accept the favor with gratitude, and are in duty bound to be obedient to all their laws and regulations, and to pay all taxes, duties, fines, or whatever rates or levies the government may see fit to impose upon them. This duty, the apostle Paul says, we shall make conscience of; not from fear of the penalty which would follow a refusal, but for conscience sake. The kingdom of this world has power over the things of the world, and whatever portion of its goods we have possession of, when they ask it of us, it is our duty to give it. It is theirs, and they only ask their own when they demand it of us. We recognize and acknowledge the authority of the government over our bodies, and all we possess. When government demands our personal service, in any matter which is contrary to what God's word teaches, we may resign our bodies into their hands, to bear whatever they see fit to visit upon us. Resist, we dare not, it would be contrary to Paul's teaching; and obey them where God has forbidden, we cannot; therefore submission is the only course they can pursue.

I have before said, we find no fault with the Government for the course it has pursued, or is now pursuing. We do not pretend to say whether its course to the South has been just or unjust. Herein the wisdom of God is displayed. The duty of His children is the same, whether they live North or South; or whether the Government has dealt justly or unjustly; whether the rebellion is justifiable or unjustifiable. Their duties cannot be affected by what the world does. We have hitherto been well contented under the power which has dominion over us. We acknowledge that it has been an ordinance for good to us, and feel grateful for the favor it has hitherto shown us, and feel it to be our duty to pray the Lord for His blessing upon those who have been instruments in His hand in dispensing this great favor; and that He will further endow them with wisdom and discretion, so that they may be able to discern what is right and just; and, above all, that He may give them grace to know His truth, and a willing mind to obey it.

NOTICE:- The above treatise on Non-resistance and The Kingdom of Christ, will continue thru the July number; making two more instalments yet to be published.— Editor.

Great peace have they which love thy law, and nothing shall offend them. Psm. 118: 165.

Historical

ERNST CHRISTOPH HOCHMANN & ALEXANDER MACK

Alexander Mack was born at Schriesheim, Germany July 27, 1679. According to the history "Schwartezenau Yesterday and Today," by Lawrence W. Shultz, 1954, he was the youngest child of a family of 8 children (4 boys and 4 girls), of Johann Philipp Mack son of George Mack and great grandson of Ebert Mack who bought a mill in Schriesheim about 1560, and became the ancestor of a family of mill owners in and around Schriesheim. Alexander was married to Margaretha Kling Jan. 18, 1701, who was one of the three sisters in the original organization at Schwartzenau in 1708. His father and his father-in-law were both members of the local town council and also held senior offices in the local church which was of the orthodox Calvinistic faith.

One year after Mack was married his mother died, and at the same time his father, who had been in poor health for about ten years, divided his possessions to his four children who were still living. It is said that the legal document of this transfer is still to be found in the local town records. Alexander and his brother Jacob each received a half interest in the mill owned by their father, for their share of the estate.

It is generally recognized that Alexander Mack was the leader of the eight persons (5 brethren and 3 sisters) who organized the Brethren or "Tunker" Church in Schwartzenau in 1708. These 8 persons were part of a larger group of about 50 who fraternized and worshiped together before 1708, under the leadership of Ernst Christoph Hochmann, a Pietist preacher who traveled over much of Germany preaching his pietistic doctrines.

It is said that Mack became acquainted with Hochmann, who was about 10 years older as early as 1705, and possibly before that time. And when on March 5, 1706 he sold his share of the mill to his brother Jacob, he reserved for himself a kitchen and a "great room" for 10 years. This "room" became the meeting place in 1706 for Hochmann and a number of his followers from Mannheim and Heidleberg. It is said that Mack's father was much grieved by the religious activities of his Son, outside of the regular orthodox church, and it was thought by some that it hastened his death. But his father-in-law, although he held a senior office in the local church, was dissatisfied with the cold formalism of the State church, and also took part in the meetings with Hochmann in Mack's mill.

It will be recalled that M.G. Brumbaugh in "History of the Brethren" says that the Westphalia treaty, 1648, at the close of the "30 years war," only recognized three churches, viz. The Catholic, Reformed, and Lutheran; which were all state churches. and any who dissented from their ecclesiastical decrees were excommunicated and subject to arrest and punishment by the state authorities.

Thus it is said that when "the meeting" in Mack's Mill became known to the local government, they tried to arrest them in

Aug. 1706, but all escaped. And in Oct. 1706, Mack sold all his possessions in Schriesheim and moved with his wife and family to Schwartzenu where liberty was granted to the Pietists to continue their meetings and worship.

Brumbaugh says that "the new congregation at Schwartznu studied all denominations, and knew all shades of faith, and then turned from Ecclesiasticism and Pietism alike to carve out a new and distinct order of faith and practice." To understand the meaning of these terms better, and why Mack and his associates separated from the pietists, we will give here in a condensed form some extracts of a lengthy account in "History of the Brethren," of the Pietist Hochmann.

More than all others combined did Ernst Christoph Hochmann influence the mind and conduct of the founder of the Church of the German Baptist Brethren (or Tunkers).

A careful study of his life and teachings will unquestionably reveal the atmosphere in which the spirit of Mack was stimulated and guided in the organization of a separate and unique band of believers. . . . He was born about 1670, and was the son of a customs officer of Sachsen-Lauenberg. His father was of a distinguished noble family, who, in his later years, settled at Nernberg, where as a citizen and as Secretary of War he passed his closing years. . . .

Ernst was brought up in the Lutheran faith. His mother and his god-fathers were, however, Catholics. At an early age he went to Halle to hear the celebrated Thomasius lecture on law. At Halle Hochmann was "awakened" by August Hermann Franke, a pupil of Spencer. In 1693 he was arrested and expelled from Halle because of his testimony for Jesus Christ and his strictures upon the state religions. . . .

In 1697 he came to Giessen and became associated with Gottfried Arnold and other like-minded ones, notably Dippel. Here Hochmann was drawn into a new religious order and became more emphatic in his hostility to all the creed-centered churches of the state. . . .

While at Frankfort he issued an earnest exhortation in an open letter to the Jews, urging them to seek conversion in view of the immediate second advent of the Lord. In the synagogue he delivered such earnest and impassioned prayers that the Jews fell to weeping and moaning, and some took Hochmann to be a Jew. Many of them followed him, and for their approaching conversion they sang with him a hymn he composed for the occasion—"Wenn endlich, etc."

Hochmann, however, soon learned that the conversion of the Jews was the hardest of all works of Christian charity. Gichtel in 1702 wrote: 'The dear Hochmann will at last come to know himself: Good intentions often deceive us. Without the spirit of God we cannot accomplish anything before the appointed time. I have also labored to convert the Jews and I know that God's time is different from our own.'

Then he turned his whole attention to the destruction of the organized sectarian churches. He regarded them as Babel, and labored to gather the believing ones into closer unity. If he did not absolutely insist upon the awakened ones leaving the

church, he yet alway preferred that they should, from a most pronounced inward desire, sever their connection completely from the State churches. He warned all those who had gone forth from Babel not to return to it. etc."

Many other interesting things might be written about the Pietist Hochmann, but this is sufficient to show the nature of Pietism; and of its "Church in the Spirit Only" doctrine, i.e. it did not see the visible church, and consequently could find no place in its system for the outward church ordinances, which the New Testament so plainly teaches. It can readily be seen why this opposition to organized religion. It was a reaction to the organized state religions which were cold and spiritless and yet assumed an ecclesiastical authority which persecuted those who sought a living faith and connection with Christ their Lord.

Thus Hochmann's exhortations to his followers to a deep and prayerful study of the Scriptures, and loving obedience to the same, led Mack and his followers to see, not only the invisible, but also the visible Church and body of Christ, and that the New Testament teaches that there must be sufficient organization or corporation of the members of the body of Christ to exercise the Church discipline which Christ and the Apostles taught, and to practice the outward ordinances of the Church which are a visible sign of an inward reality. And when those eight persons under the leadership of Alexander Mack began to see the Pietists, with all their sincerity and good intentions, failing to embrace all of the New Testament teaching concerning the Church and that they were beginning to disintegrate and go their separate ways, because of this, they determined to obtain what was lacking among the Pietists, and undertook by the Grace of God to Organize a New Testament Church; free of both ecclesiasticism, and the error of the Pietists. —D.F.W.

MARRIAGE

O God of wisdom, life, and peace,
Thine is the blessed plan
In holy bonds of love to join
The twain, created one.

Now as these souls before Thee stand,
Thy blessing we implore;
Unite Thou them in heart and hand,
And guide them evermore.

As they go forth upon life's way,
Sustain them by thy grace,
That they may ever faithful be,
And live in joy and peace.

May they with holy lives adorn
Thy doctrines, Lord, and be
'Mid all of life, till death shall part,
True witnesses for Thee.

—Selected.

IN THE MORNING

In the morning, in the morning,
We shall see the sunrise come;
With its beauty over-spreading
Over all our wondrous dome.

We shall waken from our slumbers,
When the light is shed abroad;
And the freshness, and the glory
Shall each rested soul applaud.

In the morning, in the morning,
We shall see the blessed light;
Ye who labor through the darkness,
Ye who stand up for the right.

Oh, there's joyous times a-coming,
And there's life abundant then;
For the weary and the mourning,
There is strength and healing balm.

Oh, there's lightness in our spirits,
When we think of all that bliss;
Of that supper in the evening —
That, for worlds, we would not miss.

Oh, the weary that have travelled
Such a journey many years,
Till they're bending with their burdens
And their eyes are dim with tears.

Oh, they're coming, those we're missing,
Those we're grieving for today;
Rise and lift once more the burdens,
They shall all soon drift away.

Come, resisting all the evil,
Come, denying all the wrong;
In the morning we are winning,
We shall sing a new, new song.

In the morning, in the morning,
Oh, this night shall pass away;
All the evil God will scatter;
Seek the former things today.

Just as Jesus left our labors,
Let us take them in this day;
Let us work for His good pleasure,
Though all people turn away.

— Lottie A. Cripe.

THE PILGRIM
BIBLE STUDY
THE SONG OF SOLOMON

The Song of Solomon is different then most books of the Bible. It is interesting to note that God is not once mentioned in this book. One may wonder why it is recorded in the Bible because of this, but when one searches into the depth of its meaning it can readily be seen why it has a place in the Holy Writ. The very fact that the institution of marriage is holy in the sight of God is reason enough; for it contains an example of the true devotion and love that flows between those whose hearts are pledged to each other. Then when we consider the anology that it contains concerning God and his people Israel, and Christ and the Church, it is enough to thrill the soul.

Some think The Song of Solomon was written to celebrate Solomon's marriage to his favorite wife. Others hold he was not writing about his bride at all. If the book contains an anology of Christ and his "bride," the church, as it surely must, then Solomon must have been writing about his bride.

It is said that Jewish children were not permitted to read this book till they were 30 years of age.

The book is rather difficult to understand because of the sudden changes in speakers and scenes with no explanation. There seem to be three speakers, the bride, called the Shulammitte, the King, and a chorus called the daughters of Jerusalem. The Song is set in blossoming springtime, exhibiting Solomon's fondness for nature.

QUESTIONS:

1. What is Solomon's name for this book?
2. Was Solomon's lover of the same race as he?
3. What verses denote the setting to be Springtime?
4. Supply the missing words in this verse: "_____ is strong as death; _____ is cruel as the grave.

—Melvin G. Coning,
Goshen, Indiana

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"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

ENTIRE CONSECRATION

Take my life, and let it be
Consecrated, Lord, to thee;
Take my hands, and let them move
At the impulse of thy love.

Take my feet, and let them be
Swift and beautiful for thee;
Take my voice, and let me sing
Always, only, for my king.

Take my lips, and let them be
Filled with messages for thee;
Take my silver and my gold,—
Not a mite would I withhold.

Take my moments and my days,
Let them flow in endless praise;
Take my intellect, and use
Ev'ry pow'r as thou shalt choose.

Take my will, and make it thine;
It shall be no longer mine;
Take my heart,—it is thine own,—
It shall be thy royal throne.

Take my love,—my Lord, I pour
At thy feet its treasure—store!
Take myself, and I will be
Ever, only, all for thee.

—Selected.

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"GOD WITH US"—GOD IN US.

The birth of Christ was foretold by the Prophet Isaiah more than 700 years before it came to pass in these words: "Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel, which being interpreted is, God WITH us." Isa. 7:14. Matt. 1:23. But when Jesus promised the Holy Ghost to his disciples (John 14:16,17) he said, "He shall be IN YOU." Thus the Apostle Paul says, (II Cor. 6:16), "For ye are the TEMPLE of the living God; as God hath said, I will dwell IN THEM and walk IN THEM; and will be their God, and they shall be my people."

A certain writer has said, "King Solomon seems amazed at the thought of God's dwelling in a temple on earth; he says, 'But will God indeed dwell on the earth, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?' If Solomon could hardly conceive how God could dwell in a building made by human hands, what would have been his exclamation if he had been confronted by the New Testament revelation of God's dwelling in bodies of mortal men, who by nature have been depraved and are sinful in God's sight."

In the New Testament quotation from John 14:16,17, Jesus distinctly sets forth the trinity of the Godhead; and the office of each. Thus throughout the whole history of the Bible, it can be seen how this triune Godhead worked in holy counsel and unity in the creation; and also continued in the same manner in the work of Redemption. For at no time since the creation has mankind been completely out of communication with one or the other of the Persons of the Godhead—unless it may have been in the interval from the death of Abel, to the birth of Enos (Gen. 4:25,26); a period of

possibly 200 years, during which it appears that no one "called on the name of the Lord." From that time until the giving of the law from Mount Sinai, God appeared and communicated in various ways with chosen and faithful men of old, as: Enock, Noah, Abraham, Isaac and Jacob, and Moses.

But when Moses received the law in Mount Sinai, God also instructed him to build a "Tabernacle" for a dwelling place among the congregation of the Children of Israel: "And I will dwell among the congregation of the Children of Israel." Ex. 29:45. "And I will set my tabernacle among you, and will be your God, and ye shall be my people." Lev. 26:12.

This, now, was a new PRESENCE of God among his people; and it continued with the Children of Israel throughout their "wanderings" in the wilderness, and was brought into the Caanan land by Joshua, and was set up for a resting place at Shiloh (Joshua 18:1), where apparently it remained for about 300 years, until the Ark of the Covenant was removed out of it, in the time of Eli and Samuel, when the Children of Israel fought with the Philistines, and were defeated, and the "Ark" was taken away from them, and the "Presence" or "Glory of the Lord" was departed from Israel." I Sam. 4:4. There is no further record of what became of the Tabernacle, but about 100 years later, King David brought up the "Ark of the Lord" and placed it in a tabernacle which he had pitched for it in Mount Zion. II Sam. 6:17. We are unable to tell if this was the same tabernacle that was at Shiloh; but rather think it was not.

At the same time that God made the covenant with the Children of Israel at Mount Sinai, and commanded Moses to build the Tabernacle, He also commanded him to teach them, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him shall ye hearken. Deut. 18:15-19. Thus the 8th Chapter of Hebrews tells us, that the tabernacle which Moses built, under that "first Covenant," and its service and priesthood, were but an EXAMPLE and SHADOW of "heavenly things;" and Jesus

Christ was "that Prophet," and "Eternal High Priest" and "Mediator" of a "New and better covenant; established upon better promises." This Jesus, the son of Mary, was conceived of the Holy Ghost, and was to be called the "Son of God." He was the "Immanuel" of Isa. 7:14, or "God with us." He was with God in the beginning, and WAS GOD. and was "made flesh and DWELT AMONG US."

Thus God, the Son, came down to visit the earth and lived here awhile WITH US—as a man, and was "tempted in all points like as we are; yet without sin." "He was the image of the invisible God," and "In him dwelleth all the fulness of the Godhead bodily." This was a far more comprehensible and intimate manifestation of the Godhead than was the "Presence" in the tabernacle of the congregation of the Children of Israel. When one of his disciples demanded of him to "Show us the Father and it sufficeth us, he said, "Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father."

What a blessed realization it must have been to those who believed on him when he was on earth, and knew that he was the Son of God. But Jesus, in his bodily presence, could only be WITH them, and not IN them; and sometimes he was absent from them, and then they were sorrowful and lonely. So he told them, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." ". . . that he may abide with you forever; even the Spirit of truth. . . for he dwelleth with you, AND SHALL BE IN YOU."

How expedient, indeed, this was, that the Comforter, which is the Holy Ghost, might come and dwell IN US. This is no doubt the greatest and most blessed "presence" of all—GOD IN US.

When Jesus led his disciples out on Mount Olivet to ascend to the Father, and lifted up his hands and blessed them, he said, "And behold I send the PROMISE of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on High."

The "Promise of the Father" was abundantly foretold

by the Old Testament prophets (Isa. 32:15; Isa. 44:3; Joel 2:28,29; etc.) And when the apostles were FILLED with the Holy Ghost on the day of Pentecost, Peter began to preach to the "multitude." "THIS IS THAT WHICH WAS SPOKEN BY THE PROPHET JOEL, and it shall come to pass in the last days saith God, I will pour out my Spirit upon ALL FLESH, (not one nation only; but ALL FLESH). . . Repent and be baptized, everyone of you in the name of Jesus Christ for the remission of sins, and YE SHALL RECEIVE THE GIFT OF THE HOLY GHOST. For the PROMISE IS UNTO YOU, AND TO YOUR CHILDREN, AND TO ALL THAT ARE AFAR OFF, EVEN AS MANY AS THE LORD OUR GOD SHALL CALL."

Though Peter, under the influence of the Holy Ghost, could preach this acceptance by God of all nations, he had still to learn it more clearly in the vision of the "great sheet" let down to him on the house top, which he did not fully understand until he came into the house of Corneleus, and seen the Holy Ghost come upon them (the Gentiles), as it did upon the apostles at the beginning. Acts 11:15. "Forasmuch then as God gave them the LIKE GIFT as he did unto us who believed on the Lord Jesus Christ; what was I, that I could withstand God?"

This is the "New and better covenant, established upon better promises" of Heb. 8:6-13; "Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws INTO THEIR HEARTS, AND IN THEIR MINDS WILL I WRITE THEM; and their sins and iniquities will I remember no more. . . Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, BY A NEW AND LIVING WAY, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an High Priest over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Heb. 10:15-22.

"For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba Father (My Father). The Spirit itself beareth witness with our spirit, that we are the CHILDREN OF GOD." Rom. 8:15. — D.F.W. -

THE HOLY SPIRIT—THE RECORDING WITNESS

By J.I. Cover.

We read: "This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth Witness, because the Spirit is truth.

For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood; and these three agree in one."

The Holy Spirit, the Companion through life of all true Christians is also the Recorder, and witness of all that is said and done by all mankind. We note; the Holy Spirit bears record in heaven, and witness in earth. His record and witness are true, agreed in one by the water, and the blood.

The water enters our every being, and is everywhere present, even as the blood, constant, continuing Witnesses of all that is done upon earth. The blood of righteous Abel witnessed to the cruelty, and Murder of Abel by his brother Cain, and so does spilt blood witness down through the ages. The rain upon the just and unjust alike, the virtue of this living substance witnesses to the gratitude and ungratitude alike of Mankind regarding the many blessings of God.

The Holy Spirit is ever present recording in heaven, his witness to the deeds of mankind.

But the most startling and dramatic record and witness began when Jesus came into the world. Angels announce his coming. The Father speaks from heaven at his baptism, The Holy Spirit descends from heaven, and witnesses at that time as Jesus coming up out of the water, made holy by his presence, and his sacred blood coursed with vigour through his body; All witnessing to the new and joyful, "beginning of the gospel of Jesus Christ the Son of God. But even though this was all so glorious and harmonious testimony of the wonderful works of God, and his wonderful words and works is the Fathers will to man; we stand amazed, and awed by

his death on the cross. Our Heavenly Father beholding this scene of man's guilt and shame, as Jesus suffered on the cross, commands a mantle of darkness around the cross. The Holy Spirit ever true and loving Companion of Jesus, witnessed to his death when Jesus "gave up the Ghost." His sweat became as great drops of blood falling to the ground during his trial and suffering; the precious living blood flowed from his wounds, and then at last, the water and the blood witnessed, and stained the spear that pierced his side by cruel man. Now also "the blood of sprinkling speaketh better things than that of Abel"—speaks of the way to eternal life by washing "us from our sins in his own blood," speaks by those "who came up out of great tribulation and have washed their robes and made them white in the blood of the Lamb;" and speaks of "propitiation through faith in his blood." All this the Holy Spirit has recorded and witnessed to. And now the very important part of this lesson. We read; "The Spirit itself beareth witness with our spirit that we are the children of God."

When sinful man yields up his will, his mind, to the will and mind of God by "repentance from dead works, and of faith toward God" and applies "the doctrine of baptisms and laying on of hands" and begins to feel the resurrection of the dead and eternal judgment" working in his life to be a new creature, and judge the old man of sin: then Our Companion "The Spirit of God beareth witness with our spirit that we are the children of God" and we can go on "heirs of God and joint heirs with Christ; if so be that we suffer with him, that we may be glorified together." The Recording Witness some

day will write the last line of our record, and place our book in the heavenly Hall of Records, until the Judgment Day. "And the books were opened"—the record of our lives—"and another book was opened; which is the book of life: and the dead were judged out of those

things which were written in the books, according to their works---And whosoever was not found written in the book of life was cast into the lake of fire---- And there shall in no wise enter into it anything that

defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lambs book of life." The record closed the Witness complete!

Recording Witness of my days,
Of all I say and do;
Help me to walk in all thy ways,
And own thy record true.

Beholding all the ways of man,
From past, to present time;
The thoughts and deeds of all to span,
In every age and clime.

Be with me, for I yield to thee;
My spirit heed thy call;
And, Holy Spirit, witness be,
I give my life, my all.

Recording Witness, record true;
My every page to write;
May I from judgment, joyful view,
The land of rest, and light.

-1160 Star Route, Sonora, Calif.
Next: THE SEALING POWER.

THE FRUITS AND HARVESTS OF SIN AND OF RIGHTEOUSNESS By David A. Skiles.

Sin covers every avenue, thought, and deed that is in opposition to righteousness, and reaches out its poisonous influence in innumerable ways, and dreadful consequences which in its full end must bring what the apostle Paul calls, 6:23. DEATH. And in this and the preceding verse how clearly he sets forth the two great opposites, sin and righteousness, "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life".

In the early dawn of the human race God said unto Cain, "If thou doest well shalt thou not be accepted? and if thou doest not well, sin lieth at the door. The force and power of sin is of the Devil, and as darkness instantly rushes in when the light goes out, so sin is ever ready to take possession when righteousness gives way, but only then can it enter, for both can not dwell

together successfully.

All unrighteousness is sin, and the wages and harvest of sin is death. Not that death when these eyes close to mortality, but the second death, of which the Revelator speaks, Ch.20:14: "And death and hell were cast into the lake of fire. This is the second death." Verse 15, "And whosoever was not found written in the book of life was cast into the lake of fire." separated from God and all his glory, and tormented in the fire that is not quenched. Here is condemnation, and the fruit and harvest of sin. Sin is the greatest blight that can enter the human breast. Sin is the source of all religious and political discord, dissension and distress on this earth, and in the life that now is.

It was sin within the hearts of man after the flood that brought upon them bable and confusion. It was always sin within the camp of Israel that brought upon her the sore displeasure and wrath of God, as also their suffering, rejection and near exile from the favor of God unto this day.

It will be Babylonish sin that will engulf the world in this closing dispensation, when she will be wholly absorbed in her abundant riches, and many delicacies, clothed in fine linen, and purple, and scarlet, and decked with gold and precious stones, and pearls. When in her vain and fancied glory her harvest will be destruction and desolation in one hour. Sin a venomous viper, why should we love it? In Rom. 6:16 we read, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?"

Righteousness. God is righteous, and every thing that issues from him is righteousness, "Whatsoever a man soweth, that shall he also reap." Faith, repentance and baptism might be termed seeds of righteousness, an initiation into a life that bears fruits of virtue, the holy spirit, the new creature created in Christ Jesus unto good works, born anew, "Behold what manner of love the Father hath bestowed upon us, that we should be called the SONS of God." "But of him are ye in Christ Jesus, who of God is made unto us wisdom,

and righteousness, and sanctification, and redemption."

In the field of God's righteousness we have freedom from lust, and the desire for evil, having nailed it to the cross. In the field of righteousness we have constant means of communication with Him who hears every fervent and effectual prayer of faith to answer in wisdom and prudence. How gracious is our Heavenly Father in sending the Holy Spirit, the Comfortor to lead, guide and comfort the pilgrim on his way.

One of the fruits of righteousness is to be "Blameless and harmless, the sons of God, without rebuke in the midst of a crooked and perverse nation, among whom ye shine as lights in the world. Though in our righteous endeavor while not immune from the weakness of the flesh, the sins we so unwittingly commit, which bring us deep sorrow, sadness and regret, how gracious the provision of our merciful God, that if we confess in deep contrition he will forgive. Equally so an essential of righteousness is that spirit of forgiveness within us, even as we hope to be forgiven. Another is that we find perfect satisfaction in the depth of humility, free from loftiness and haughtiness which the prophet Isaiah in Ch. 2:11 says, "The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down,"

What profound and precious words fell from the lips of Jesus when he said, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled," filled with godliness, righteousness and all the fruits thereof. Truth, holiness, contentment, love to God and man, and above all the blessed hope of the unspeakable HARVEST and inheritance in the very presence of God, and in the fullness and perfection of glory which he alone can provide.

What a harvest, when the angel reapers will be sent forth to gather the wheat into the Heavenly garner, for "then will the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear let him hear", Matt. 13:43. Blessed day when the veil will be lifted that now dims the fullness of unspeakable glory that God has in reservation for the righteous.

-Rossville, Ind.

SELF DENIAL

"If any man will come after me, let him deny himself, and take up his cross daily, and follow me." If we are to be followers of Jesus, it is essential that we practice self denial. If it is so necessary to deny ourselves, we should understand what self denial means. Are we to deny ourselves anything and everything just for the sake of making ourselves miserable? There is surely a greater principle involved than a self punishment with no purpose.

When Jesus came into this world he had a definite purpose which was to make atonement for sin, saving the world from condemnation, and bringing the way of salvation to mankind. Everything he did was for this purpose, Jesus fasted, prayed, went without sleep, ministered to others, taught the people, denied himself more than we know, and died on the cross, all for a definite purpose.

To deny self means to be unselfish. If we live in this life only to gratify our own desires, we are entirely selfish. We can even help others and still be selfish. If we gave a large amount of money to the poor or for any good purpose, and did it only to be seen of men and to receive honor from others it would avail us nothing for eternal life, for verily we would have our reward. When our purpose is to do the will of God there is nothing that we have that could not be denied, even our very lives. "For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall find it." We should deny ourselves anything that would hinder us from doing God's will. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness, and worldly lust, we should live soberly and righteously, and godly in this present world----." "For all that is in the world, the lust of the flesh, and the lust of the eyes and the pride of life, is not of the Father, but is of the world." To keep ourselves from these things is true self denial. However, self denial in itself is only a negative attitude. To put ourselves in a positive attitude is to move out and do some good

thing because we want to. This will automatically cause us to deny self. If we help others we must of necessity give up our time and self gratification. It is possible to deny ourselves so much that it would be impossible to help any one else. The miser practices self denial to the extreme, only to enlarge his bank account. He is a failure as a christian because he has made no one happy, not even himself.

We may think because some worldly person takes part in, or does a certain thing, we should never allow ourselves or our children to do the same. We cannot be consistent with this attitude. The world, (people) has many good things in it. Satan deceives the world (people) by mixing good and evil, and robs God of good in so doing. Satan's nature and prupose are all evil, but he could not deceive if his true character were revealed. It is the christian's duty to separate and discern that which is good and that which is ev l. We must prove all things and hold fast that which is good.

When we are "born again," our purpose should be to serve the Lord in bringing others to Him. If we would be unselfish, our greatest desire would be that others might also receive the blessing. To accomplish this we will do everything in our power. All that we do and even our appearance will be affected by this great desire. We will keep our body in good health, we will think good thoughts, do good deeds, help others in trouble. This work should so stimulate us that we will radiate good will to others. The christian should be happy in the Lord and in suffering can still rejoice in the God of his salvation.

Although it has been necessary for others to die for their faith, and it could be for us, Jesus wants us to take up our cross daily and follow him. This means for us to become a living sacrifice, wholly acceptable unto God which is our reasonable service. We must always endeavor to do the will of God regardless of the cost—even unto death, but if God wills that we live, we should devote our lives to Him. It is a great thing to die for the Lord, but it is better to be a living sacrifice because we all must die sometime and

if we spend our lives for Jesus, our death will be a greater witness because of our living testimony.

"----strait is the gate and narrow is the way that leadeth unto life, and few there be that find it." This scripture has been misapplied to mean a hard and difficult way of life to the extreme and the more extreme the closer it would be to the narrow way. We should not try to make the way so narrow that we cannot consistently walk in it. I think the narrow way is the line between two extremes. This takes the most self control because natural man is bound to be an extremist. "And every man that striveth for the mastery is temperate in all things, ----", Cor. 9:25. "Let your moderation be known to all men." Phil. 4:5. It takes an effort to remain in a balanced condition. Going to the extreme in one way or another has been the cause of so many church divisions.

Self denial is a necessary principle in our lives, but if it is all we have, it will only make us unhappy. We will go to an extreme and be unbalanced. We will have a negative approach and only be on the defensive. Self denial must be the result of a greater purpose and not the means. When we love the Lord our God with all our heart, and with all our soul, and with all our mind, and with all our strength, and our neighbor as ourselves, then we can practice true self denial. Then it is that we can sacrifice anything of selfish gain to benefit the kingdom of our Lord and savior Jesus Christ. In our natural lives we practice self denial to buy a new home or whatever we wish; we will do without if we know we gain in the end. When our desire is to gain an eternal home it is only good reasoning to be willing to give our lives a living sacrifice to Him who died for us. — Rudolph Cover, Oakhurst, California.

"Man does not live by bread alone, but by every Word of God." "Is not the life more than meat, and the body than raiment?" There are times when one cannot eat. There are conditions when the best of food cannot maintain life within these bodies. Food is but the "fuel" for the body that contains a life that had its origin in something that was not earthly.

TRUE WORSHIP.

Worshipping the Creator in its true sense is conforming our desire to him, as we do in pure prayer. The principle of true worship is adoration, which means love for the object adored. It is the soul-life reaching after God, like the model of the artist, which he tries to equal, the soul, striving to be like unto God. The Son of God is the Maker's reflection in human form. He was the perfect man, the perfect God. He will dwell in us, if we give him place. He said, unto me is given all power in heaven and on earth. He promises us his power through the Holy Spirit. There can be only one ruling power in us. It follows that where divine power dwells its reign will be known. The doctrine is effectual. "I have chosen you out of the world." They who are chosen out of the world, no longer practice the lusts that are in the world. The teaching is, Be not conformed to this world, but be ye transformed by the renewing of your mind. This indicates a great change. —Those who are transformed will show the change by keeping aloof from what is commonly practiced by worldly people.

The religion instituted by Christ demands a radical change, a new birth, the tree to be made good, the treasure of the heart to be heavenly, or fashioned after the divine character. This character is explained in the Scriptures. The Old Testament ends with Christ for he says the law and the prophets were until John. Paul says to the Colossians, they were nailed to the cross, blotted out, taken out of the way. The New Testament is the last will of God, taught by Christ, which took effect at his death, like a human will comes into force when the maker dies. The kingdom of heaven is here now and Christ is its King.—He teaches the law of peace, forbidding the resistance of evil; under his reign there can be no strife; his followers can take no part in worldly government because peace does not exist in it as an abiding rule; nor can they connect themselves with business corporations as owners where litigation is allowed.—To suffer wrongfully and bear

all things will keep us separate from strife. The proclamation, Glory to God in the highest, on earth, peace good will toward men, is the end of strife with all who truly welcome his salutation. The love of God in the redeemed does not suffer the practice of strife. Love brings fellowship. To emphasize this, Christ says to his disciples, "By this shall all men know that ye are my disciples, if ye have love one to another." Humility among the doctrines of life, show its character in simplicity, in everything. As there is much vain display outside of Christ, those who are in Christ will reprove this worldliness by showing the opposite. Frivolity and idle pastime belong to the flesh, and those who are spiritual deny them. The precept, "Love thy neighbor as thyself," lies near the heart of the Christian, because it agrees with the love of God in him. By this rule we can commit no wrong to another; it will prompt the employer to use fairly the employed, and the employed to an honest discharge of duty; the seller to be just in profits, the buyer not to exact, the rich to be compassionate to the poor, the poor to be appreciative; the husband and wife to be mutually considerate and helpful; the church members to be respectful to the feelings of others so as not to cause grievance by taking liberties not generally sanctioned by the church—it is the parent of self-denial for the sake of edifying all. It is said, All the law is fulfilled in one word, even in this, Thou shalt love thy neighbor as thyself. The Law was given to bring order to mankind, it pointed forward to the era of love by the gift of the Holy Spirit, which effects the culmination of divine order in every child of God, through faith in the Savior of the world.—Vindicator, 1911.

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More people fail through lack of purpose than through lack of talent.—Selected.

NON-RESISTANCE ASSERTED: OR THE KINGDOM OF CHRIST
AND THE KINGDOM OF THE WORLD SEPARATED.

By Daniel Musser, 1864. (continued)

But to pray for the success of any measure or policy of the Government; or to pray for the success of the army, North or South, I find no warrant for in the Gospel, either in letter or spirit. God sees not as man sees; His ways are not as our ways, nor His thoughts as our thoughts. No man can stay His hand, or say, What doest Thou? It may appear very desirable to us that the Union should be restored, slavery abolished, and other reforms instituted under the restored Union, but God may have higher objects in view than it is possible man can divine. No one can be otherwise than pained at the thoughts of the effusion of blood this war has induced—at the great suffering consequent upon it. That His object may be speedily accomplished, should be our earnest prayer, and that men every where, both friend and enemy, may turn to the Lord with all their hearts, and find peace and favor with Him, should be our sincere and earnest prayer.

We do not recognize those as true non-resistants who profess to have conscientious scruples about bearing arms, and yet identify themselves so far with the kingdom of this world as to appeal to the powers for protection from suffering, or to redress any grievance they may suffer; who will serve what are called civil offices, under the powers that be; or who will vote for officers to make or execute laws in the kingdom of this world; or such as will not go to the battle-field themselves, but will hire substitutes to go, and do that for them which, they say, they dare not do themselves.

True non-resistants do not put their trust in an arm of flesh.

God has promised to care for them, and in him they trust. They do not profess to believe that God will protect them from suffering, but He is able to do so, if it is His will; and if it is not His will, man cannot prevent it. If He wills it, He has a purpose in it, and we should pray the Lord that His purpose may be attained in us, and we only be made worthy to suffer for His name, and not do anything whereby God may be dishonored. They know that the race is not to the swift, nor the battle to the strong; they glory neither in their wisdom, in their might, nor in their riches; but they glory in this, that they know the Lord, who exerciseth loving kindness, judgment and righteousness in the earth. Their life and worldly goods are in the hands of the Lord; He gave them, and He has many ways by which to take them away again. Their concern is not so much how they may preserve these, as it is to preserve the life which is begotten in the soul, by the power of the incorruptible seed of the word of God. They look upon the commotions in the world as being in the hand of the Lord, who can control them according to His pleasure; and the interest they might take in them, or the efforts they might make to control them, could have no effect, except the effect it would have on themselves, in drawing their minds and affections away from more important objects.

The world has not this trust in God; their all is in the

world. Their treasure is earthly, and their heart and affections are with their treasure, on earth. To preserve this treasure is their object, and as they are carnal, so they resort to carnal means to effect their end. This is natural and reasonable, and, so long as they resort to fair and honorable means, are not at all to be censured.

Since the commencement of the present war, when the War Department called for fresh levies of troops, and when our State was threatened with invasion, people have collected money to arm and equip militia, for local or State service, and also for bounty to induce men to volunteer in the National service. This is not inconsistent for the world, or such as profess that it is the duty of Christians to take up arms in defence of their rights and country. But it is certainly inconsistent in those who profess to be non-resistant, to pay, or arm others, to go and do what they say is wrong for themselves to do.

The principle of non-resistance is, that God is the portion of the believer; and no harm can befall those who trust in Him. If he suffers them to be robbed, plundered of their goods and property, they do not look upon it as being necessarily a harm to them. God has said, all things must work together for good to those that love him. This consideration induces an exercise in their minds, which will bring peaceable fruits of righteousness, from the chastening of the Lord. God has given them the Holy Spirit, and this affords joy, comfort and consolation, under any bodily affliction or deprivation with which they can be visited. They can therefore thank God that he has given them a treasure which man cannot take from them.

It would be a very gross violation of this principle for non-resistants to show their reliance in or dependence on an arm of flesh, by joining in with the world, to contribute money for bounty to induce men to volunteer, or to arm and equip men to go forth and defend their person and property. They are weak flesh, with all other men; and this flesh will ever shrink from suffering. Their weak and timid nature may suggest the desire to see a strong army stand between them and danger, and even feel a secret wish, or be gratified to see men enlist for defence. These are the natural promptings of our perverse nature, at which every faithful believer will be alarmed, and will be more concerned to resist this evil, or more fearful of being overcome by it, than they will be about the enemy of the State. They will pray God to enable them to overcome this enemy, and deliver them from its power; and also that, if it is His will to permit the enemies of the country to inflict any injury on their person or property, that He would give them grace to bear it in true Christian submission, and in all trials to walk worthy of the Lord, unto all pleasing. It would be very inconsistent to indulge or gratify this weakness, by yielding ourselves up in obedience to the flesh. Christ says ye shall "be wise as serpents, but harmless as doves." The dove will flee from the falcon till it is captured, when it submits without resistance. It would seem as if the disciples of Jesus might use their natural reason, or ingenuity, to escape capture or injury by their enemies, but must be harmless when captured, and never

prevent capture by defence—flee, or secrete themselves, but never resist evil.

There is at the present time quite an excitement in the country on account of the pending draft. Meetings have been held in the different sub-districts to devise means to induce men to enlist, so as to make up the quota of men required for each township. This is all right and proper, in men who do not profess to be defenceless; and many are induced to engage in it from motives of humanity or consideration for the feelings of their neighbors, upon whom it would operate seriously. But how can those who profess to be disciples of Jesus Christ, and say as such, Christ has forbidden them to fight, join in with our opponents, and pay men to go and fight for them, or in their stead? It is said, "It is to avoid the draft;" but by what means? Inducing other men to go in our stead! Any one can see that there is no consistency here. If it is wrong for me to go, it is wrong to pay another to go for me. One of two motives must induce men to engage in this course. Either to place men in the army to fight, or else to avoid the inconvenience, or save money by getting the substitute cheaper than the commutation fee. True reliance upon God, (which every Christian should have,) will cause us to adhere closely to His word or commandments, with a full assurance that He will make a way to escape, without violating the principles of His Gospel. But in saying God will make a way to escape, I do not wish to be understood that He will make such a way that we will escape without personal inconvenience and suffering. God has suffered some of His most faithful children to be severely tried by personal affliction, but yet He sustained them in faith and love, so that they could overcome and bear what, to our natural sense, would seem impossible to endure. The work which God has wrought in the soul of the believer, is what He has promised to protect—and this is the believer's most precious treasure; and he is willing to sacrifice every thing else, rather than lose this, or dishonor his God by transgressing His command or violating the principle of His Gospel. God has brought the highest honor to his name, by the suffering of His children; and should we shrink from any thing that would bring honor to the name of our God? If we have not the confidence that God will support us in faith, and strengthen us so as to enable us to be faithful, we dishonor God by unbelief; and if we are not willing to endure the loss of all things for His sake, we cannot be true disciples of Jesus Christ. (Concluded next issue).

After Pentecost, the disciples took Jesus' command seriously. In Acts 1:15 we learn that the Church consisted of only 120 members. In 2:41 3000 more were added at one time. In 2:47 there was a "daily increase." In 4:4 there were 5000 in the fellowship. In 4:20 we get a clue as to the reason for such phenomenal growth: "We cannot but speak the things which we have seen and heard." In 4:32 there are MULTITUDES. In 6:7 they MULTIPLIED GREATLY. One well-known commentator estimates the New Testament Church to have been 65000 in the first six months, and another, 250,000. Acts 16:5 it was still increasing daily. — Selected.

Historical

THE ORGANIZATION OF THE BÉTHRENN CHURCH, 1708.

It pleased the good God in his mercy, early in the beginning of this (last) century, to support his "grace, that bringeth salvation, and which hath appeared to all men," by many a voice calling them to awaken and repent, so that thereby many were aroused from the sleep and death of sin. These then began to look around them for the truth and righteousness, as they are in Jesus, but had soon to see with sorrowful eyes the great decay (of true Christianity) almost in every place. From this lamentable state of things they were pressed to deliver many a faithful testimony of truth, and here and there private meetings were established beside the public church-organization, in which newly awakened souls sought their edification. Upon this, the hearts of the rulers were embittered by an envious priesthood, and persecutions were commenced in various places, as in Switzerland, Wurttemberg, the Palatinate, Hesse and other places.

To those persecuted and exiled persons the Lord pointed out a place of refuge, or a little "Pella" in the land of Wittgenstein, where at that time ruled a mild count, and where some pious countesses dwelt. Here liberty of conscience was granted at Schwarzenau, which is within a few miles of Berlenburg. And from this cause, though Wittgenstein is a poor and rough country, many people, and those of various kinds collected at Schwarzenau, and this place which had been but little esteemed, became so much changed, that in a few years it became a place extensively known.

Those who were brought together there from the persecution, though they were distinguished by different opinions, and also differed in manners and customs, were still, at first, all called Pietists, and they among themselves called each other Brother. But very soon it appeared, that the words of Christ, Matt. 18, where he says: "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone, etc.," could not be reduced to a proper Christian practice, because there was no regular order yet established in the church. Therefore some returned again to the religious denominations, from which they had come out, because they would not be subjected to a more strict Christian discipline; and to others it appeared, that the spiritual liberty was carried too far, which was thought to be more dangerous than the religious organizations they had left.

Under these circumstances some felt themselves drawn powerfully to seek the footsteps of the primitive Christians, and desired earnestly to receive in faith the ordained testimonies of Jesus Christ according to their true value. At the same time, they were internally and strongly impressed, with the necessity of the obedience of faith to a soul that desires to be saved. And this impression also led them at the same time to the mystery of water-baptism, which appeared unto them as a door into the church which was what they earnestly sought.

Baptism, however, was spoken of among the Pietists in very different ways, and the manner in which it was sometimes spoken of, caused pain to the hearts of those that loved the truth.

Finally, in the year 1708, eight persons consented together, to enter into a covenant of a good conscience with God, to take up the commandments of Jesus Christ as an easy yoke, and thus to follow the Lord Jesus, their good and faithful Shepherd, in joy and sorrow, as his true sheep, even unto a blessed end. These eight persons were as follows: namely, five brethren and three sisters. The five brethren were George Grebi from Hesse Cassel, the first; Lucas Vetter, likewise from Hesse, the second; the third was Alexander Mack from the Palatinate of Schriesheim between Mannheim and Heidelberg; the fourth was Andrew Bony of Basle in Switzerland; the fifth John Kipping from Bariet in Württemberg. The three sisters were, Johanna Noethiger or Bony the first; Anna Margaretha Mack, the second; and Johanna Kipping the third.

These eight persons covenanted and united together as brethren and sisters into the covenant of the cross of Jesus Christ to form a church of Christian believers. And when they had found in authentic histories, that the primitive Christians in the first and second centuries, uniformly, according to the command of Christ, were planted into the death of Jesus Christ by a three-fold immersion into the water-bath of holy baptism, they examined diligently the New Testament, and finding all perfectly harmonizing therewith, they were anxiously desirous to use the means appointed and practiced by Christ himself, and thus according to his own salutary counsel, go forward to the fulfillment of all righteousness.

Now the question arose, who should administer the work externally unto them? One of their number, who was a leader, and speaker of the word in their meetings, had visited in sincere love, different congregations of Baptists (Tauf gesinnten) in Germany, most of which admitted, that holy baptism when performed by an immersion in water and out of love to Christ, was indeed right; but they would also besides this, maintain that the pouring of a handful of water might also do very well, provided all else would be right.

The conscience however of them (the Brethren) could not be satisfied with this. They therefore demanded of him, who led in preaching the word, to immerse them according to the example of the primitive and best Christians, upon their faith. But he considering himself as unbaptized required first to be baptized of some one of them, before he should baptize another. So they concluded to unite in fasting and prayer in order to obtain of Christ, himself the founder of all his ordinances, a direction and opening in this matter. For he who was requested to baptize the other, wanted to be baptized by the church of Christ, and the rest had the same desire.

In this their difficulty, they were encouraged by the words of Christ, who had said so faithfully, "Where two or three are gathered in my name, there am I in the midst of them." With such confidences in the precious and sure promise of God, they, under fasting and prayer cast lots, which of the four brethren

should baptize that brother, who so anxiously desired to be baptized by the church of Christ. They mutually pledged their word, that no one should ever divulge, who among them had baptized first (according to the lot,) in order to cut off all occasion of calling them after any man, because they had found that such foolishness had already been reproved by Paul in his writings to the Corinthians.

Being thus prepared, the Eight went out together one morning, in solitude, to a stream called Eder, and the brother, who desired to be baptized by the church of Christ, ~~and~~ when he was baptized, he baptized him, by whom he had been baptized, and the remaining three brothers and three sisters. Thus these Eight were all baptized at an early hour of the morning.

And after all had come up out of the water, and had changed their garments, they were also at the same time made to rejoice with great inward joyfulness; and by grace they were deeply impressed with these significant words, "Be ye fruitful and multiply!" This occurred in the year above mentioned, 1708. But of the month of the year, or the day of the month or week, they have left no record.

note page 12 After this said eight persons were more and more powerfully strengthened in their obedience to the faith they had adopted, and were enabled to testify publicly in their meetings, to the truth; and the Lord granted them his special grace so that still more became obedient to the faith, and thus, within seven years time, namely, to the year 1715, there was not only in Schwarzenau a large church, but here and there in the Palatinate there were lovers of the truth, and especially was this the case in Marienborn where a church was gathered; for the church in Palatinate was persecuted and its members then came to Marienborn. And when the church here became large, it was also persecuted. Then those that were persecuted, collected in Greyfeld, where they found liberty, under the King of Prussia.

Moreover, the Lord called during those seven years, several laborers, and sent them into his harvest, among whom were John Henry Kalkleser, of Frankenthal; Christian Libe and Abraham Duboy from Ebstein; John Nasz and several others from Norten; Peter Becker from Dillsheim. And to these were added also John Henry Trout and his brothers, Heinrich Holsaple and Stephen Koch. The most of these came during those seven years to Crefeld; Hohn H. Kalkleser, however, and Abraham Duboy came to Schwarzenau; so did also George B. Gansz from Umstatt; and Michael Eckerlin from Strasburg.

But as they found favor with God and men on the one hand, so (on the other hand) there were also enemies of the truth, and there arose here and there persecutions for the Word's sake. There were those who suffered joyfully the spoiling of their goods, and others encountered bonds and imprisonment, some for a few weeks only, but others had to spend several years in prisons. Christian Libe was some years fastened to a galley, and had to work the galling oar among malefactors; yet, by God's special providence, they were all delivered again with a good conscience.

Since the persecution in the form of poverty, tribulation,

and imprisonment, by which they were oppressed, made them only the more joyful, they were tried in another manner by men of learning, seeking to confound them with sharp disputations, and subtle questions, of which the forty searching Questions of Eberhard Ludwig Gruber, which with their answers will be annexed to this treatise, will sufficiently inform the reader.

About this time it was deemed expedient by the church of the Lord in Schwarzenau, to issue this publication, for the instruction of those pure minded persons who are seeking the truth. And in this work every impartial reader, if he will read it with these introductory remarks, and without prejudice, can find, what has been the cause and object of publishing it.

But inasmuch as those, which then stood in the work of the Lord so cheerfully, and confessed the truth with great simplicity and honesty, have now all departed in peace, the desire has arisen in those churches who bear the same testimony here in America, and who have likewise given themselves to the Lord to walk in the truth, to have this simple testimony again published, more especially for the benefit of our dear youth, that they may have plain and simple exposition of the truth, in which they are instructed, and chiefly for the glory of God, who has so wonderfully preserved his truth even to these latter times.

This simple testimony of truth we commend to the good and wise God for protection, and as an offering, we lay it at his feet of mercy. And may he give to the kind reader such a state of mind that will cause him to love the truth, and be acceptable to him, for it is only when we are in such a state that the truly divine Spirit, who will enable us to prove all things, and hold fast that which is good and useful, will come forth and lead us as the lambs of Christ into all truth. Blessed is the man, who does not oppose him, for he will bring all things to his remembrance, whatsoever Jesus, the eternal truth, himself has said and taught.

Now to the innocent Lamb of God, which taketh away the sins of the world, be glory, honor and adoration in the congregation of the Firstborn in heaven and on earth, in the communion of the Father and the Holy Spirit. Amen.

N.B. This simple record is taken in part from some papers, which were left by two brethren, namely, Alexander Mack and Peter Becker, who have already some considerable time ago fallen asleep in the Lord; and in part some things were inserted, which were related to me orally by my parents, as well as by some other brethren, who have also fallen asleep in the Lord, and who were themselves eye-witnesses of that which they have testified to us, to our consolation and encouragement. This he witnesseth who has written this the 30th, January 1774, as one called to the marriage of the Lamb, and to the great supper prepared for that glorious marriage.

—Alexander Mack, Jr.

On account of the greatness of the Sovereign, water baptism which has been commanded by Jesus to be performed in his name, together with all his other commandments, are to be considered GREAT.— Alexander Mack Sr.

HEAVEN

There is a beautiful land beyond our sight,
A rest for the soul when it takes its flight,
A place where the saints all robed in white,
Sing songs of love,
To God above,
In that lovely land where there is no night.

There's a city of light in that far off land,
And in that city a white throne doth stand,
And around that throne is a blood washed band,
Of angels bright,
In robes of white,
Who have humbly obeyed their Lord's command.

There the river of water of life we'll see,
And eat of the fruit of the healing tree,
That on each side of the river shall be:
We'll walk along,
Amid the throng,
Of souls redeemed and from sin set free.

Oh could we but pierce through the veil of sense,
And catch but a glimmer that comes from thence,
We think we'd not tremble to go from hence,
But gladly go,
From cares below,
To that land above where our joys commence.

Then why should we tremble and fear to go,
And bid farewell to our friends here below?
We shall meet them again in heaven we know,
The thought is sweet,
Our friends to greet,
Where the healing fount doth so freely flow.

Then fly weary souls by sorrow oppressed,
Soar up and away to your Saviour's breast,
He'll gather you home to eternal rest;
There you shall shine,
In robes divine,
And dwell in a mansion among the blest.

—Kate Custer,
Vindicator, 1908.

BIBLE STUDY

-ISAIAH-

The book of Isaiah was written from 760 to 698 B.C. He was probably the most foresighted prophet of the Old Testament. Seemingly he had a clear vision of what was to happen from his time to the last judgment; often speaking as if it had already happened. His main theme seems to be telling of Christ and the wonderful blessings people can have through him.

He was also much concerned about his own time and people, and repeatedly warned them to turn and repent from their wicked and idolatrous ways and serve the one true and Living God.

Isaiah was a great help and comfort to his king; especially in the saving of Jerusalem from the Assyrian army. He foretold of the judgment on many nations, including the captivity of Judah; the fall of Babylon, and the liberation of the Jews; which took place over 100 years after his death.

Many of his prophecies have been fulfilled. But the ones that should concern us most are the ones still future. The last two chapters tell of the Church; the new heavens and new earth, and the separation and reward of the righteous and wicked.

Through the whole Book, Isaiah constantly praised and thanked God for his goodness and mercies. The New Testament writers quoted Isaiah more than any other of the prophets.

QUESTIONS:

1. What king, during Hezekiah's reign, thought he could conquer Jerusalem; but was defeated.
2. What sign did Hezekiah receive that his life would be lengthened?
3. Who did Isaiah prophesy should liberate the captive Jews?
4. In what way did God speak to Isaiah?

—Kenneth Martin,
Goshen, Indiana.

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"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

WHEN I GET TO THE END OF THE WAY

The sands have been washed in the footprints
Of the stranger on Galilee's shore—
And the voice that subdued the rough billows
Will be heard in Judea no more.
But the path of that lone Galilean
With joy I will follow today;
And the toils of the road will seem nothing
When I get to the end of the way.

There are so many hills to climb upward,
I often am longing for rest;
But He who appoints me my pathway,
Knows just what is needful and best.
I know in his word he has promised
That my strength "it shall be as my day;"
And the toils of the road will seem nothing,
When I get to the end of the way.

He loves me too well to forsake me,
Or give me a trial too much;
All His people have been dearly purchased,
And Satan can never claim such.
By and by I shall see Him and praise Him,
In the city of unending day;
And the toils of the road will seem nothing,
When I get to the end of the way.

When the last feeble step has been taken,
And the gates of that city appear,
And the beautiful songs of the angels
Float out on my listening ear;
When all that now seems so mysterious
Will be bright and as clear as the day;
Then the toils of the road will seem nothing
When I get to the end of the way.

—Selected.

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"THAT I MAY KNOW HIM"

"THAT I MAY KNOW HIM, AND THE POWER OF HIS RESURRECTION, AND THE FELLOWSHIP OF HIS SUFFERINGS, BEING MADE CONFORMABLE UNTO HIS DEATH." PHILIPPIANS 3:10.

We are often made to wonder if we KNOW Jesus. Perhaps none of us know Him as we should and could know Him. Can we imagine a Christian not being acquainted with Christ? What would we think of a doctor who had never studied medicine? What about the lawyer who has never studied law? Would we risk our cases with them? We not only want the doctor and lawyer to have completed their studies in their particular profession, but we want also that they should be experienced. How then will we become acquainted with Christ and be made experienced Christians? I know little about Shakespeare because I am not acquainted with his works. But there are those who feel they know him. They became acquainted with him by reading his books, and the testimony of those who have written about him.

Jesus never wrote any books, but there are many authors who have written about him. Men who were with him and listened to his words, and beheld the deeds which he did—and what wonderful deeds! There were men writing about him thousands of years before he appeared on earth, and there are those who solemnly testify that they have seen him, and heard his words, after he left this earth and returned to his heavenly Father. What wonderful things are these! They are the most profound and gracious things that could ever engage our attention. If the things that are said about Jesus are true, then every other interest in life is subservient to this. But do we find this to be true with us? Is he foremost in our minds and hearts? Here is a key to our own hearts and thoughts. If he

is not first with us then it must surely be true that we do not know him, or do not fully believe what we have heard of him. When he was here on earth he said: "I am the way, the truth and the life, no man cometh to the Father but by me." Also he said, "I am the resurrection and the life; he that believeth in me shall never die." If this is true then we have the answer to the greatest problem that the world has ever had—that of the source of life, and the destiny of the human soul. The greatest men of science today are giving their whole effort and spending millions of dollars and even risking their lives to find the answer to these two questions. It seems their main effort is directed in the field of searching for the origin of life. We have reason to believe that men who do not have Christ in them are afraid of destinies.

So then we, who have the faith of Jesus Christ, have a greater outlook on life than an Einstein or any other great physicist who is still limited and engrossed in formulas and endless calculations which can never rise above the physical. It must stop short of an END. Therefore it is worthless as an answer to the great question of our destiny. But in Jesus Christ we have the answers to all of our questions. We know where we came from, why we are here and where we are going—and we have more: he has promised to reveal to us things to come which we know not of now, and could not ask, because they have never entered our minds. We are promised a life with him forever in glory. This is incomprehensible to us in our present state. Who ever heard of a scientist speculating on an eternal life of glory. They dare not. It is beyond them.

If we wish to know something of the creation and origin of things which promises the best results? go to the scientist with imagination and theory? or to Jesus who could say, "I was there"? Hear these sublime words from the Book of God, "IN THE BEGINNING WAS THE WORD, AND THE WORD WAS WITH GOD AND THE WORD WAS GOD. THE SAME WAS WITH GOD IN THE BEGINNING. ALL THINGS WERE MADE BY HIM; AND WITHOUT HIM WAS NOT ANY THING MADE THAT WAS MADE. IN HIM WAS LIFE AND THE LIFE

WAS THE LIGHT OF MEN." Ho Christians! do we believe it?

This is the very essence of all that we are searching for. But what hope have we of coming into communion and fellowship with such an one as this? Great men are too austere to be accessible to the common man. Their ways and thoughts are above us. Yes, this is true of the great men of the earth; and the reason is, they are so limited. But true greatness is found only in Jesus Christ, and his humble disciples. He says, "COME UNTO ME,... and LEARN OF ME, for I am meek and lowly in heart, and ye shall find rest unto your souls." "In my Father's house are many mansions... I go to prepare a place for you ... and I will come again and receive you unto myself, that where I am there ye may be also." Again do we believe it? If it is true then IT IS THE GREAT COMING EVENT OF ALL TIME. He is the "STAR" of all the ages. "I am the root and offspring of David, the bright and MORNING STAR. "I am he that liveth and was dead; and behold I am alive for evermore, Amen; and have the keys of hell and of death." HELL and DEATH! have they been forgotten? How graciously favorable it will be to be acquainted with Jesus when he comes again; How utterly frustrated and condemned to hear the words: "I never knew you." "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

Science is cold and heartless. To science we are only things. We are only part of a great mass of animate beings. You may take your child to the doctor; He could, if he would, tell you much about its body; he could name the parts and tell how they function, but he has not one instrument in his office to look at the soul. If we should ask him about the soul, he would tell us that it is not within his field of learning. We would have to seek some other source of information. To the doctor we are just another human being. But to Jesus Christ we are, each of us, a precious individual, a dearly loved soul. He proposes to accept us into

his fellowship on such a basis. Good parents do not think of their children in numbers, but they think of them each by name. Until we are saved we are as sheep gone astray; but there is more joy in heaven over ONE sinner who repents and turns to God than of NINETY AND NINE just persons who need no repentance. When we are saved we are as a sheep that is called by NAME and are KNOWN of Him. How wonderful that Jesus LOVES us. We do not expect the doctor to love us; although he will do all in his power to heal us. Neither do we expect those with whom we do the business of this world to love us. But Jesus LOVES us, even as a father loves his son, as a mother loves her child — and more. His is love beyond a brother's. He it is who "has LOVED us and washed us from our sins in his own blood." We sometimes wonder if we truly love Jesus, but we cannot doubt his love to us—this is more wonderful. "Greater love hath no man than this, that a man lay down his life for his friends, ye are my friends if ye do whatsoever I have commanded you." He says, "As the father hath loved me, so have I loved you, continue ye in my love."

God so loved the world that he gave his only begotten son, that whosoever believeth in him might not perish, but have everlasting life. Surely any one who loves me to the extent that he gave his life for me is well worth getting acquainted with. He has the key to what I have been looking for. He saw something in me that was worth loving. I must get acquainted with him—he knows what I must know about myself. He can tell me how I was lost and how I must be saved. "Herein is love, not that we loved God, but that he loved us." Does anyone know of any greater spring of joy, than love? It is a fountain that is full, and welling over with the pure crystal waters of life. We may drink, till we are full, and drink again, and be changed from a earthy, sensual creature to a true, loving child of God. —D.F.W.

"He who would learn humility must first learn to make the right estimate of himself."

THE HOLY SPIRIT—THE SEALING POWER

By J.I. Cover

We read: "And grieve not the Holy Spirit whereby ye are sealed unto the day of redemption— Nevertheless the foundation of God standeth sure, having this seal; The Lord knoweth them that are his, and let everyone that nameth the name of Christ depart from iniquity." Here we have portrayed to us the sealing power of the Holy Spirit; no sin can dwell in the presence, and power of the Holy Spirit.

Those who have recieved the Holy Ghost have indeed a wonderful influence over their lives; teaching, guiding, bringing the word of Truth to our remembrance, reprovng of sin, of righteousness, and of judgment; our companion and guide,—all the wonderful inducements live in harmony with God, are working in the hearts of those who allow the Holy Spirit to have charge of our lives, and in this way a sense of security, and deep abiding peace comes trust and faith in God, and the seal of the living God is near at hand.—"The Lord knoweth them that are his." What a wonderful protection this great Sealing Power is! Temptation, and sin surround us on every hand; even as Jesus after being baptized, and receiving the Holy Spirit, was led by him into the wilderness to be tempted by the Devil. The holy forces of good, light, and life, working together foiled every purpose and plan of Satan, and Jesus resisted victoriously every temptation "without Sin."

How wonderful to realize that the Holy Spirit having all this experience with Jesus, is now sent to God's dear children to keep them from evil; and now the secret to the successful resisting, and overcoming evil, is with the power of Good. "Be not overcome of evil but overcome evil with good." The Holy Spirit is all good, and brings to the mind the good things of God, that are found in the word of Truth; so the great Sealing Power works to keep the evil out by the virtue and power of good—"The Righteousness of God." We are admonished not to grieve the Holy Spirit of God: at every

transgression, every misstep, every unkind word and deed, the Holy Spirit moves a distance away, and whispers to us of our missteps, and reproves us of sin. Our only safety is in keeping the Holy Spirit in our heart; and just so long we are sealed away from evil.

At all times God demands our will, ourselves; to desire his power to work in us—pray often to Our Heavenly Father to fill our hearts with the Holy Spirit—be has promised to give his Holy Spirit "to all who ask him." Completely yielding to God, believing in Him, and desiring to be obedient to his living Word, brings to us the possibility of being sealed unto the day of redemption.

Sealed from every kind of sin,
Holy Spirit dwells within;
Keeps us on the narrow way;
Watching us by night and day.

When forgetful of his power;
Yielding in temptation's hour;
Holy Spirit from us moves,
And our every sin reproves.

Then alas we view our way;
We forgot to watch and pray;
Sorrowing, confess our wrong,
God is gracious, kind, and strong!

Oh the bliss of sins forgiven!
Giving us new hopes of heaven;
Holy Spirit in our heart,
Pray he never will depart.

Day of Christ is near at hand;
We are nearing Heaven—land;
Sealed in life, or death to be
Happy in eternity.

-1160 Star Route, Sonora, Calif.
Concluding: THE PLEDGE OF LIFE.

GERAR, THE BORDER PLACE

And the border of the Canaanites was from Sidon as thou comest to Gerar, unto Gaza; as thou goest, unto Sodom and Gomorrah, and Admah, and Zeboim, even unto Lasha.—Gen. 10:19.

There is a place called Gerar. It is located southward from the Plains of Mamre in Canaan. It is in the country of the Philistines. It is on the way to Egypt. And there are some of God's people dwelling there.

So let us see what it is like. Well, it seems to have a low moral tone. It leads to relaxation of standards. It is a place of trouble and strife. The Lord's blessing may be found there, but the communion of the Lord is rarely found there. There is envy and struggle and sorrow. And it is on the border of Egypt.

How do we know all this? Let us turn to the record. In Gen. 20 we read of Abraham, that he journeyed from thence toward the south country and dwelt between Kadesh and Shur, and sojourned in Gerar. And while he sojourned in Gerar, the only thing of note that he did there was to tell a lie! Because he said of Sarah his wife, "She is my sister." In the border town of Gerar, southward toward Egypt, Abraham was willing to risk the honor of his wife! And that is the first record we have of Gerar.

Now one generation farther on, and here we are at Gerar again. In the twenty-sixth chapter of Genesis we find Isaac going down unto Abimelech king of the Philistines, unto Gerar. Then the Lord appeared unto him, and said, "Go not down into Egypt; return to the land of which I tell thee. Dwell in the land and I will be with thee, and will bless thee."

And Isaac abode still in Gerar.

Now Isaac has followed his father's footsteps, and is about to follow still farther. For when the men of the place asked him about his wife, he said, "She is my sister," because he was afraid to say, "She is my wife"; for he thought, "The men of this place may kill me for Rebekah, because she is fair to look upon."

This is Gerar, running true to form. First Abraham,

then Isaac, lie about their wives because they fear the men of Gerar. But they need not have feared to own their wives had they been back in Canaan where they ought to have been.

So Isaac remained in Gerar, and he sowed in that land, and reaped a hundredfold, because the Lord blessed him. Yes, even in Gerar the Lord can bless. But he soon roused the envy of the Philistines, and they bade him depart. Even then he did not return to his own land, but he went into the valley of Gerar, and pitched his tents there. And his servants dug wells, and the men of Gerar strove with his servants, until Isaac removed from that place to avoid the strife.

This is Gerar, running true to form. But Isaac need not have moved and striven, and moved again, and striven again, and moved, if he had been back in Canaan where he ought to have been.

Now how do Christians come to Gerar? Why, southward from Canaan toward Egypt. Isaac came to Gerar because there was famine in Canaan. Sometimes there is drought in Canaan. Often there are storms. Life may be hard in Canaan. Southward lies Egypt, watered by the great overflowing Nile, a land of plenty and pleasure; or so it seems from the arid hills of Canaan, when Canaan is a desert and a trial. So the Christian starts for Egypt, but he usually delays in Gerar. The Christian who has lost his first love is living in Gerar. The Christian who engages in questionable activities in questionable places with questionable companions is living in Gerar. The Christian who conforms to the society around him to escape the reproach of Christ is living in Gerar. The Christian who has forgotten the totality of his commitment is living in Gerar.

And they all have trouble and sorrow. They have blessings from the Lord; they are Christians. But they are miserable with internal struggles. They are trying to serve two masters and lay up two kinds of treasure at the same time; and they are in danger of missing both. Like a house divided, they cannot stand. They cannot abide long in Gerar.

But Gerar is a border town and from there it is very

easy to pass over into Egypt. And the Christian who lives in Gerar must soon make a decision. He can either come out boldly for Christ in all his living or he can pass over into Egypt. Because it must be either Canaan or Egypt. Gerar is a way station, not a permanent residence. Its name means "sojourning."

Now Isaac made a wise decision. He went up from thence to Beersheba. Beersheba is a central point in the land of Canaan. Isaac was back where he belonged. And then the thing happened that had not happened since Isaac took his journey to Gerar. The same night the Lord appeared unto him, and said, "I am the God of Abraham thy father; fear not, for I am with thee and will bless thee." Not once in Gerar did the Lord appear to Isaac. Not once did He confirm the covenant with Abraham. Not once did He give Isaac the reassurance, "I am with thee." Not in Gerar. What dull years those must have been in Gerar! In spite of the fact that his wealth grew and his flock and herds increased, what a futile imitation of living, after all!

So he built an altar there, and called upon the name of the Lord. An altar in Canaan, not in Gerar, the border town on the southward way to Egypt.

Gerar is no place for a Christian to live. A dweller in Gerar has little testimony for his Lord. When he has been a while in Gerar he is conformed to the place. But he is always lonely in this town of half-way religion. Because he knows the Lord, and has once dwelt in Canaan, he cannot enter wholeheartedly into the pleasures of the inhabitants of Gerar. He cannot be one of them. And because he is here he is out of fellowship with his Lord, and cannot be one with Him.

If any Christian has gone to Gerar, to him the Lord says, "Go not down into Egypt; return to the land of which I tell thee. Dwell in the land and I will be with thee, and will bless thee."

Often the Lord Himself may permit the troubles, the struggles, the strifes that make the heart sick at Gerar in order to draw the heart of His servant back to the peace and joy and communion of Canaan. For the drought of Canaan is sweeter than the waters of Egypt,

and the famine of Canaan is sweeter than Egypt's honey. The people of Canaan need fear neither thirst nor hunger. In the midst of the drought and the famine, to them the Lord says, "Fear not, for I am with thee, and will keep thee."

Christian, go not down into Egypt, nor remain still in Gerar, but come over into Canaan, and there find peace and joy and contentment in being where you know that you, as a Christian, ought to be.—Gospel Herald.

RICH FOR A MOMENT

The British ship *Brittania* was wrecked off the coast of Brazil, and had on board a large consignment of Spanish dollars. In hope of saving some of them, a number of barrels were brought on deck, but the vessel went to pieces so fast that the only hope for life was by taking at once to the boats. The last boat was about to push off, when a young midshipman went back to see if any one was still on board. To his surprise there sat a man on deck with a hatchet in his hand, with which he had broken open several of the casks, the contents of which he was now heaping up about him.

"What are you doing there?" shouted the youth: "don't you know the ship is fast going to pieces?"

"The ship may go," said the man, "I have lived a poor wretch all my life, and I am determined to die rich."

His remonstrances were answered only by another flourish of the hatchet, and he was left to his fate.

We should count such a person a madman, but he has too many imitators. Men seem determined to die rich at all hazards. Least of all risks do they count the chance of losing the soul in the struggle.

And yet the only riches we can hug to our bosom with joy, in our dying hour, are the riches of grace through Jesus Christ, which we must make ours before the dark hour comes. Oh! how rich have many died in their garrets and huts, while kings and priests have entered on the other life more destitute than beggars. Who would not rather choose to be rich for eternity than rich for the fleeting moment in which the ship is sinking in the dark waters.—Selected

A CLOSE LOOK AT CLOSE COMMUNION

Since many Christian bodies do not practice close communion the question of its Scriptural support naturally suggests itself. At first thought, the practice of close communion may seem to be out of harmony with a universal Gospel which is for all men. The proponents of open communion usually assert that it is a loving invitation to the Lord's table that should not be denied to anyone who desires it. Many seemingly good arguments may be advanced in its favor. Does not the very desire to partake of the holy emblem denote faith in the saving merits of Christ's atonement at Calvary? It may. It may also denote faith in the outward act, eating of the bread and drinking of the cup, as a means of grace without discerning the Lord's body.

Some years ago an aged man of our community who was extremely profane and ungodly was sick unto death. In this condition he was visited a number of times and admonished, as he had been before, to accept Christ and become a Christian. He said he would accept Christ, but he would not accept Christian baptism. He would not identify himself with any Christian brotherhood. He was visited by several ministers in his last sickness, but would not submit to the Lord's prescribed way, Mark 16:16. Finally, a minister came to give communion to his wife and offered this man communion, too. He accepted the bread and cup, as offered to him by this open-communion minister, though he had always refused the ordinance of baptism as commanded by the Lord. Soon after this he died. In the funeral service the minister who had given him communion spoke of him as a "brother." It was quite apparent that this minister considered the act of taking communion an act of saving faith.

Now the communion was instituted for the purpose of honoring Christ our Lord and Saviour. He specifically said, "This do in remembrance of me." But such use of communion is clearly honoring it above our Lord and the Scriptures which declare, "There is none other name under heaven, given among men, whereby we must be saved." For salvation it must ever be "Jesus only!" But let us first look a bit more closely at what close communion really is. How close is it? How close should it be? And who shall say how close it shall be?

The last question should evidently be the first considered. Communion is beyond question an ordinance of the Christian church. However, it is not an ordinance that was instituted by the church, I must hasten to add, but one that was given to her by Christ, her Lord and head. Therefore, the church cannot decide how close or open it shall be; that must be the sole prerogative of the Lord Himself who gave her the ordinance. The Scriptures declare it to be "the Lord's table." He must be given the right to invite whom He will to "taste of His supper," Luke 14:24. From the context of this Scripture it is evident that He excludes from the great Marriage Supper those who have rejected the Gospel invitation. We believe likewise He must exclude such from the communion feast in His church in this world.

The Lord instituted the communion when He was alone with His chosen faithful few. He did not institute it with, nor in the presence of, the multitudes. He gave it to those only to whom He said, "I go to prepare a place for you," and to whom He had promised "another Comforter . . . even the Spirit of truth," namely, to His disciples whom He was leaving that they might have a loving memorial of their absent Lord "till he come." To these He said, "Drink ye all of it." From this concept we are forced to conclude that our Saviour gave this memorial exclusively for those who have already received Him as Saviour and Lord, and who are living under the glorious light of the blessed hope of His return.

It may be objected that we can have open communion with all who are believers in Christ, thus having it closed only to the unsaved and open to all Christians. Here, of course, we would have one form of close communion. Then if we would bar from our communion table the modernist, the false cultist, or the fanatic, we would have quite a problem in determining just who would be eligible, and we would certainly have close communion of a sort. It would, it seems to me, be a man-designed arrangement which the Lord would not, and could not, bless.

There are others whom we know the Lord does not invite to His table. This includes some who have made a loud profession, who have a glowing testimony about their own wonderful works and feel that they are surely eligible, but of whom Christ says He never knew them, Matt. 7:21-23. So the Lord's table cannot be open to everyone who considers himself to be a Christian. It cannot be on the ground of the individual's own testimony of himself alone. And yet, that is the only basis on which a communion open to all professing Christians would be possible or practicable, unless it be open to saint and sinner alike.

Open communion would make Scriptural discipline a farce. It would destroy its force and make it completely impotent. The impenitent brother, who according to Matthew 18 must be considered as a heathen, the wicked person of I Corinthians 5 who shall be put away from you and not permitted to eat the feast with you, the brother of I Thessalonians 3:6 who walks disorderly and from whom you shall withdraw, can each still present himself at the Lord's table in open communion. If he is denied the privilege where he is known, he can still go to some other congregation where he is not known, and, without repentance or amendment of life, take communion. But the Scriptures declare, "Ye cannot be partakers of the Lord's table, and of the table of Devils" (I Cor. 10:21). . . .

But some will say, Does not the apostle direct that "a man examine himself, and so let him eat of that bread, and drink of that cup" (I Cor. 11:28)? Does not this put the responsibility on the individual as to his fitness? First, let us observe that in this Scripture and its immediate context the apostle definitely warns against anyone partaking of the communion unless he is in a spiritually qualified, cleansed condition. In the second place, the command to examine himself is evidently about his own inner condition which can be known only to himself, and certainly cannot cancel the main Scriptures which

make the church responsible to deal with known transgression. It is a well-established rule of interpretation that no portion of Scripture cancels another; it simply adds more light and detail to the former truth or command. The one exception to this rule is, of course, where there has been a change in the covenant, from the Old to the New. A favorite method of overthrowing sound doctrine is to quote an isolated Scripture, or several such if possible, and use that as a basis for doctrine, without association with, or in complete disregard of the full body of revealed truth. Not that one statement of Scripture is insufficient to establish a truth or doctrine, but if our interpretation of it is in conflict with any other clear teaching of Scripture, our interpretation is in error.

"The open communionist says, 'We commune with the Lord, not with men.' Then why have a public service at all? If it is true that we do not commune with our fellow communicants, why should we not admit gamblers, thieves, murderers, Mormons, Mohammedans, and all other classes of criminals or heretics? —Daniel Kauffman, DOCTRINES OF THE BIBLE, p. 399.

In the third place, the apostle writes this to a particular church or brotherhood for its own members to observe, that is, that each examine himself, having previously told them in this same letter, chapter 5, to take action as a church to put away the evil person, verse 5, and persons, verse 11, so the body will be purged of the old leaven of wickedness, and so they will be able to keep the feast in truth and sincerity. So AFTER the church as a body has purged herself of known transgressors, the apostle says to the members of the purged church, those who have survived the purging, each one shall examine himself. Where the Scriptures clearly teach a check and double check to keep the heedless, the careless, the backslider and the presumptuous sinner from eating and drinking "damnation to himself" (1 Cor. 11:29), open communion would remove all restraint, except a man's own conscience, and even fear that by suggesting he will be "eating and drinking salvation to himself." "The Scriptural observance of the Lord's Supper is inseparably connected with efficient church discipline." —CHRIST AND HIS CHURCH, B.H. Carroll, p. 135. . .

In this case we have definite Scriptures that lead us to conclude that open communion is wrong; that it is in direct conflict with the Word and will of God. Open communion sets aside the commandments of God and substitutes the commandments of men on the flimsy basis of human reasoning. . .

A good example of faulty human reasoning on this question is the argument that the redeemed of all denominations, ages, nations, peoples, and tongues will certainly all commune in heaven. This reasoning sounds a bit like that of the Sadducees in Matt. 22:23-33, to whom the Saviour replied, "Ye do err, not knowing the Scripture nor the power of God."

The communion in heaven will be Spiritual, and not a table of the physical elements of bread and wine. The communion is for a memorial "till he come" and will have no place after He comes when we shall be in His glorious presence. Again the communion is rooted in the cross of Calvary and its blood

atonement, and the church body must, with the individual, be responsible to see that those who partake are blood-washed from all known sins lest she "be guilty of the body and blood of the Lord." Human reason says close communion is harsh and unjust when it does not allow even a husband and wife to commune together who simply have their membership in different Christian bodies. But human reason would bring the communion down to the level of a social function and make it a matter of social hospitality. Surely no Christian would intentionally honor his wife above Christ, or her husband above her Lord. Yet that is just what happens on the above premise. Jesus said, "This do in remembrance of ME". He is the one to be honored above ALL others. "As for close communion being 'selfish' it should be understood that the basis of the communion is not friendship but unity in faith and fellowship in the Lord Jesus Christ." — Daniel Kauffman, DOCTRINES OF THE BIBLE, p. 399.

Now we can have communion in the sense of a spiritual fellowship in social hospitality, in worship services, in our church houses, in our own homes, and at our own tables. These are ours to offer and share with a free hand and heart. Here we need not closely judge the person's worthiness or fitness. While there is a certain sacredness about our church houses and about our Christian homes about which we do set up many safeguards, they are not sacred in the sense in which the holy emblems of His broken body and shed blood are sacred. I may invite guests to my table as I wish. But, obviously, I have no right to invite guests to your table. Much less may I invite guests to the Lord's table. I may tell, and am commissioned to tell, whom He invites. He does invite everyone who will to come to Him as Saviour, to meet Him at Calvary. He invites anyone who will believe on Him and accept the cleansing and atoning merits of His blood. Furthermore, He invites to His memorial feast those believers who have survived the church's purging of sin from the body (I Cor. 5); the church's discipline of doctrine (II John 10; I Tim. 6:3-5; II Tim. 3:5; Rev. 2:14, 15); and the discipline of self-examination, (I Cor. 11:28; II Cor. 13:5). Such He invites, and to such we may repeat His invitation to partake of the sacred emblems of His broken body and shed blood. "And so let him eat of that bread and drink of that cup." "Brethren, set YOUR table where you will, but you dare not move the LORD'S TABLE out of the church." — B.H. Carroll, CHRIST AND HIS CHURCH, p. 147. "Open communion is the entering wedge of death to our churches." Ibid., p. 165. "It is treason, in that it makes void the law of discipline. Ibid., p. 167.

We must remember the two distinct Scriptural usages of the term, "The church of Christ," or "The church." First, it refers to the entire body of the redeemed, (Matt. 16:18) where Christ says: "I will build my church; and the gates of hell shall not prevail against it," (See also Eph. 1:23; 2:19-22; 6:23-33) The second usage is in referring to an organized, visible body of believers set up to function administratively and to carry out in this world the commands of Christ her head, in evangelizing the world, receiving and baptizing penitent believers teaching them to observe all His commands including the ordinances).

I Cor. 1:2; II Cor. 1:1; Rev. 2:3; and Matt. 28:19, 20. There is possibly no other Christian term so loosely used and mis-used as the term church, or church of Christ.

When speaking of the church in her sphere as an organized body commissioned to work as a brotherhood of believers, it is inconceivable that all the redeemed in all the world could so function. We would face the problems of distance, geographical location, political boundaries, race, culture, and language barriers, to mention only a few; besides, the unwieldiness of a body of many millions would make it something that only a wild imagination would consider possible. Yet those who insist on the amalgamation of various organized Christian churches on the basis of an integrated brotherhood are entering this realm of the unreal and impracticable. Surely, with the love of Christ in our hearts we can live together as a community of Christian churches allowing each group to keep house in its own individual church organization of which Christ is the head. In similar fashion we live together in communities of individual homes, each functioning as a unit, each responsible in a particular way for its own members, and in each one Christ may be the true spiritual head.

Since Christians of many Protestant churches do not conform to a New Testament doctrinal discipline as we understand it, we could not give them communion and remain conscience-free. Close communion does not pass judgment on the Christians of other groups or churches. **IN CLOSE COMMUNION WE SIMPLY REFUSE TO ASSUME THE RESPONSIBILITY OF JUDGING THEM.** We believe that is the responsibility of the ordained leaders and shepherds of the organized church body to which they belong. Christ did not direct one letter to the seven churches in Asia as a group. He had John write a message to each individual "angel" of each church concerning his responsibility for its doctrine, discipline, and administration.—The Sword and Trumpet.

THE PILGRIM LIFE

Ten thousand hallelujahs for the pilgrim life, with its separation from the world, coming out from among the ungodly, with the cross, and the yoke, and the burden! Look at it fair in the face; view it from every standpoint, count all the cost, and it remains to be proved that the pilgrim path, and the pilgrim life is not the grandest, the best, the most glorious and the most delightful way one can choose. It is a clean, free, holy walk with God from earth to heaven. No holding on to the world; we are citizens of a better country. Pilgrims are not always looking for opportunities to sink their dollars in corner lots, but they place their investments in the great stock company of heaven. The fire from on high touches them and melts their silver and gold, and cause it to flow out in streams of beneficence, carrying with it peace and pardon to those sitting in darkness. Where He leads we follow, and as we proceed to do His will He gives grace and glory. We march on to a city not made with hands, spending and being spent, faith's vision ever keeping in view the mark of our high calling in Christ Jesus.—Selected.

NON-RESISTANCE ASSERTED: OR THE KINGDOM OF CHRIST
AND THE KINGDOM OF THE WORLD SEPARATED.

By Daniel Musser, 1864. (concluded)

It is urged that we pay the commutation fee and the war tax; and that these are used for war purposes, and the case is parallel with that of paying to induce volunteering, or buy substitutes. The world does not profess to be willing to suffer loss and inconvenience, if it can be avoided by personal resistance or defence. When they take such measures as before alluded to, they act rationally and consistently. The government is founded on this principle, and cannot exist without the sword, and, whenever necessity requires it, must use the sword; and Paul says, for this purpose we also pay tribute. It is due to the government, and we shall pay to all their dues. The commutation fee and what is called "war tax," is no more "war tax" than any other tax we pay to keep up the government; and I am no more violating my non-resistant principles, if I pay one, than I do if I pay the other.

I have said before, all the estate or property we own, we hold only by the tolerance and authority of the powers that be. The powers have authority over all property, and have right to demand so much of it as they have need of. This we acknowledge, and have no right to refuse giving it to them, or ask what use they intend making of it. If I buy property with a ground rent, or lien of any kind on it, that part or amount is not mine, any more than if I had not bought the property. I have no right to withhold the payment of that money, any more than I have a sum of money that I have borrowed, or other debt contracted. Thus it is with land, and all property. The government originally owned all the land, It sold it to settlers, under its patent; they hold it on condition of paying such rates and levies as the Government may demand. Then, when we pay whatever tax is asked of us, we only give to it its due, as we would pay any other debt due; and for this reason Paul says we shall do it for conscience' sake. Every honest man makes conscience of withholding anything which is due to another, and so every true Christian makes conscience of returning his property, fairly and faithfully to the officers of government, and punctually paying what it requires of him, with as little right to ask or inquire what use they design making of it, as they have to ask what use the person proposes to make of the money he has lent to us. There is therefore a very great difference between what we pay voluntarily, or without sanction of law, and what we pay on demand of the powers. If a person comes to me, and solicits a donation to give as a bounty to induce men to volunteer in the army, or to equip men to go and fight, by giving it, I lay off a testimony that I have an interest in, and desire the cause to progress—when, at the same time, I do not know that I am not arming men to fight against what God designs to do. But if I owe a man a sum of money as a debt, and he comes and demands it, and tells me he intends it to arm and equip himself to go to war, I have no right to withhold payment. It is his own, and he has a right to do with it as he pleases.

I would make no difference between paying a man to go to war, or going myself. I would not consider that I would any more violate the spirit of the Gospel in one case than the other; neither do I consider that I am any more violating the command of the Saviour if I serve as a General in the field, or a soldier in the ranks, than I do if I serve as sheriff of the county, or justice of the peace, or cast my vote for member of Congress, Governor, or President of the United States; and would not make one iota more conscience to one than the other. I say more; they that vote for officers in the government, and use its power and authority to protect their rights and property, or appeal to law for justice, and yet refuse to defend the government in the time of need, are neither faithful to the kingdom of Christ or that of this world.

There are great numbers of professed non-resistants in the land who have never experienced the work in their souls upon which non-resistance is founded, and are, consequently, ignorant of its operation and power. They have, pernaos, read the Gospel, and heard the subject argued or treated upon, and perceive that war and violence are forbidden, and so embrace the doctrine in a legal spirit, but do not discern the spirit or principle contained in the command, or never experienced the work upon which the command is based.

No observance of outward commandments, however strict, will make us children of God, or heirs of the promise. The religion of Jesus Christ consists of a living principle, begotten and born in the soul, the fruit of which is obedience to his commandments. The fruit must follow the birth, and where it does not exist, it is positive evidence that the principle does not exist; therefore the Saviour says, "If ye love me, keep my commandments;" and, "Why call ye me Lord, Lord, and DO NOT the things which I say," Paul says, "In Jesus Christ, neither circumcision availeth anything, nor uncircumcision, but FAITH THAT WORKETH BY LOVE." Love is the principle which dwells in the soul of the believer, and the fruits of obedience must flow from it, or it is evidence that the principle does not exist. All the commands of the Gospel are to be considered fruits of the spirit—fruits of the work of conversion, or new birth. To take it in any other sense, would be to make a law out of the Gospel.

The summary of the foregoing argument is, that God created man in the beginning, in such a state of purity and holiness, that he was fitted to enjoy communion or fellowship with God. The image in which he is said to have been created consisted in the spirit or Divine love, which the soul possessed. In this state man needed no external law to govern him. The spirit and love of God influenced him, and led him to do what was right and just.

From this state man fell by transgression. His soul was defiled by sin, and he thereby rendered unfit to stand or dwell in the presence of God. Here his relation was changed, from saint to sinner. He died to the image in which he was created, and, becoming the servant of sin, may be said to have received a new image. Instead of the influence of the

love of God, he fell under the influence of self-love. This corrupted as well as defiled him, and violence and injustice followed as fruits. In consequence of these changed circumstances, government became necessary, and God, in mercy to man, instituted it. God promised man restoration, but the promise did not change his relation till the promise was fulfilled. In the meantime, God gave man a law suited and adapted to his circumstances, but promised him a better law in time. This law, with all the commandments, could not cleanse man from sin, change his nature or relation to God, but only served to make him more sensible of his want. Those who believed had promise of future favor; but those who did not believe, were and remained in the same condition as if no promise had ever been given.

Christ, the promised woman's seed, came in the fulness of time, and shed his blood for the sins of the whole world. Those who believed on Him were changed in their relation to God, by having their sins washed away. They were now no more sinners, but are called saints. They were made partakers of the merits and virtues of Christ, and in this changed relation were fitted to stand in the presence of God, and enjoy fellowship with Him. These were promised the gift of the Holy Ghost, by which their natures were changed by the shedding abroad of the love of God in their hearts.

These now were brought into the relation to God in which man was before the fall. Self-love (that work of the Devil) was destroyed, and the love of God shed abroad in the heart in its stead.

Now, as the law and commandments in the Old Testament were given to suit the circumstances, nature and relation of man at that time, it is quite reasonable that, when this was so completely changed as to lead the Saviour himself to call it a "new birth, renewed, converted or transformed" state, it is not at all strange or unreasonable that He should give him a different law, and commandment from what he was under before. The first was not suitable to his present circumstances, and God now gives him such as are suitable. God had given man no government before the fall. He needed none. Because he gave it to him after the fall is no proof that God had changed. Man had changed, but God had not. No more is it any proof that He changed, because He gave man a new law, in his new relation under the gospel. That which made government necessary was taken away, and a self-governing principle reinstated, and they needed no government more.

All men did not believe the Gospel. These were not changed. They remained under the old law, and relation they were in before Christ came. To these, government was still necessary, and they remained under the old law and commandment, as they were before. Christ's commands are not given to these. This is the reason why the Saviour and the Apostles still recognize government. But they mention nothing of government amongst themselves, and nothing of the conduct or duty of a believer in the government.

This is the reason why people lose themselves in the Gospel.

They look at the commands in the New Testament, as given to all men alike, and as government is recognized there, they cannot see how this can be conducted on non-resistant principles. But leave the government to the world, under the command which God gave them, and separate the kingdom of Christ and that of this world, and the solution is simple and easy.

Christ has chosen his disciples out of the world. They have no promise of temporal good or happiness, but the contrary. Their promise is in the world to come. The spirit which they possess renders them happy and contented in any sphere of life. So long as the world tolerates them, they are contented; but if they will not let them dwell in peace, they flee to another city or place; and so they are true pilgrims and strangers on earth, having no certain abiding-place. Their hope and prospects are in the world to come. They are well contented that the dead may bury their dead, if they are only permitted to follow Christ.— The end.

THE TREE OF KNOWLEDGE

The
Bible contains 3,566,480
letters, 773,692
words, 31,173 verses,
1,189 chapters,
and 66 books. The
longest chapter is the
119th Psalm; the shortest
and middle chapter is the
117th Psalm. The middle
verse is the 8th of the 118th
Psalm. The longest name is in
the 8th chapter of Isaiah. The word
"and" occurs 46,227 times. And the
word "Jehovah" occurs 6,855 times. The 37th
chapter of Isaiah and the 19th chapter of
the 2nd Book of Kings are alike. The longest
verse is the 9th of the 8th chapter of
Esther; the shortest verse is the 35th of the
11th chapter of John. In the 21st verse of
the 7th chapter of Ezra is the alphabet.
The finest piece of reading is the 26th
chapter of Acts. The name of God
is not mentioned
in the
book of
Esther. The Bible
contains knowledge,
wisdom, holiness and love.

Selected from some personal papers left by Brother
Reuben R. Flora, by his wife Sister Stella Flora.

Historical

WATER BAPTISM

In the account of the "Organization of the Brethren Church" by Alexander Mack Jr. (June Pilgrim) he says, "And when they had found in authentic histories, that the primitive Christians in the first and second centuries, uniformly, according to the command of Christ, were planted into the death of Jesus Christ by a threefold immersion into the water-bath of holy baptism, they examined diligently the New Testament, and finding all perfectly harmonizing therewith, they were anxiously desirous to use the means appointed and practiced by Christ himself, and according to his own salutary counsel, go forward to the fulfillment of all righteousness."

Following, are some extracts from the writings of Alexander Mack Sr. on the subject of WATER BAPTISM, and also some corroborating testimony from histories of the Post Apostolic Church.

"The eternal and almighty God is the proper author of water baptism. Already in the days of Noah, he began to reveal a figure or type of water baptism in the New Covenant; for when men became very wicked, the Lord God sent a flood of water, in which all ungodly men were drowned. Of this the apostle Peter speaks, I Pet. 3:20,21, 'The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ.'

When the Lord God by his servant Moses intended to give a figure in testimony of what afterwards should be revealed by his Son, Heb. 3, Moses therefore had to be drawn out of the water by the daughter of Pharaoh. 'Therefore said she, he shall be called Moses, because I drew him out of the water.' Ex. 2:10.

Again, when God by this same Moses led Abraham's seed out of Egypt, and when by a mighty hand they were delivered from the Egyptians, their escape was through the Red Sea, which prefigured strongly the baptism of the New Covenant. Hence Paul calls it a baptism 'unto Moses in the cloud and in the sea.' I Cor. 10.

Again when the Lord God caused Moses to erect a tabernacle it was a figure of the house or Church of the Lord Jesus. Thus had Moses to make according to the command of the Lord, a large laver or vessel before the tabernacle wherein Aaron the priest and his sons had to wash themselves, before they were permitted to enter into the tabernacle. Ex. 30:18-20; 40:12. This was also a powerful figure of water-baptism which Jesus commands, since none can enter or serve in the Church of the Lord without previously being baptized in water upon the confession of faith in Jesus

Water baptism at that time was not such a strange work among the Jews, for it had previously been used under the law for external purification. Hence, there was no great surprise concerning baptism, But in connection with his preaching this

baptism, there was something new, because men were directed to repent; and they were likewise told of the Son of God that he would come, and they should believe on him. . .

The command to baptize properly signifies, according to the Greek word TO IMMERSE, and it has been so translated by Jeremias Felbinger, (and many others). But since sprinkling has been introduced, and the learned from an effeminate weakness have become afraid of the water, the opinion has been held, that the Greek word might also signify to sprinkle, pour, or make wet. Yet all must admit that it signifies to immerse.

Again, when Philip baptized the eunuch, it is said, 'They went down both into the water, and Philip baptized him,' Acts. 8:38. We also find yet a great deal in the histories of primitive Christians showing that they baptized in streams, rivers, and fountains. As we read in the Bloody Tonic of the Doopsge-sind, (Martyr's Mirror) page 254, that in the year of Christ 980, many persons were baptized in the river Euphrates. Again, page 214, that in the year 620, Paulinianus at noon near the city Truvolsinga in the river Trenth, and that this baptism was called by the Ancients an immersion or dipping. Again, page 22 220, we find that some Englishmen were baptized in the river Schwalbe and in the Rhine, and that it could not be done in any other way or manner. Indeed people must be very blind and much prejudiced, not to see it, since it is written so plainly and clearly in the Holy Scriptures.

In Rom. 6:4, it is called a burial of sin; again Paul calls it a washing of water. Eph. 5:26. And Christ says, John 3:5, that we must "be born again of water and of the Spirit."

—Alexander Mack Sr.

The Catholic Encyclopedia, Vol. 2, page 261, says of baptism, "The most ancient form usually employed was unquestionably immersion. This is not only evident from the writings of the fathers and the early rituals of both the Latin and the Oriental Churches, but it can also be gathered from the epistles of St. Paul, who speaks of baptism as a bath (Eph. 5:26; Rom. 6:4; Tit. 3:5).

In the Latin Church immersion seems to have prevailed until the 12th century. After that time it is found in some places even as late as the 16th century. Infusion and aspersion however were growing common in the 13th century, and gradually prevailed in the western Church. . .

The threefold immersion is unquestionably very ancient in the church and apparently of apostolic origin. It is mentioned by Tertullian (De cor. milit. iii) St Basil (De Sp. S. XXVII) St. Jerome (Dial. Contra Luc. VIII) and many other early writers. Its object is of course to honour the three persons of the Holy Trinity in whose name it is conferred."

The Dictionary Of Christ And The Gospels, page 169, says, "The full significance of the rite would have been lost had immersion not been practised. . . That immersion was the mode of baptism adopted by John is the natural conclusion from his choosing the neighborhood of the Jordan as the scene of his labours. . . That this form was continued into the Christian Church appears from Tutus 3:5 and of the symbolism in Rom 6."

MY TRIP TO THE WEST

By Annie Baker

In the store house of beautiful memories,
I have one more picture to hang;
A picture of beauty and grandeur,
With mountains and trees for a frame.

I never could paint such a picture-
God's handiwork is in every line
That the Master Artist has fashioned,
To bring his wonders to the eyes of man.

I traveled for miles in the mountains;
I traveled for miles on the plain,
And many more miles in the desert
Unspoiled by the hands of man.

I saw hills rugged and lonely;
I saw things created by man;
But my soul revelled in the wild beauty
Of those created by Him.

I came to the end of my journey,
To find the best things of all:
The smiles of friends, and handclaspings,
And words of welcome for all.

And then the blessed communion,
With friends who trust in the name
Of Him who watched o'er our journey,
Who is over the whole world the same.

Thus is added a beautiful picture,
To hang on my memories' wall,
And in my mind I must hang it
Among the best of them all.

—Maple, Ont., Canada.

BIBLE STUDY

-JEREMIAH-

"And Jeremiah lamented-". This brief introduction to an outstanding man of God, who was "sanctified and ordained a prophet unto the nations" before he was born, is found in II Chronicles 35:25 and might be said to be typical of his entire career which he spent in "rising early and speaking" to his people.

Jeremiah is believed to have lived from about 650 to 586 B.C. and the book bearing his name contains a record of the prophet's scathing denunciation of his people's rebellion and idolatry; together with a plea to repent and return to the true worship of God from the heart. This brought the wrath of the religious leaders upon him and they had him arrested and demanded his life; but he was defended by the civil magistrate, thus experiencing a trial somewhat similar to that of our Lord before Pilate. At other time he was confined to the stocks and imprisoned in dungeons.

It appears that the external rituals of the law were observed at this time, but the fundamental principle of obedience was lacking; for God said, "all the house of Israel are uncircumcised in heart."

No doubt Jeremiah was one of the "many prophets and righteous men" who desired to see the things which the disciples of Jesus saw; for he prophesied of those things.

The book ends with the fulfillment of Jeremiah's prophecies of the destruction of the Temple, the downfall of Judah, and the beginning of the Babylonian exile. Indeed he had reason to lament.

QUESTIONS:

1. Of what present day custom does the forepart of Jer. 10 remind us? Did Jeremiah approve of it?
2. The _____ is deceitful above all things and desperately wicked: who can know it?
3. In what may a person glory and have divine approval?

—Harold Royer, Elkhart, Indiana.

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"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

"CROWNED OR CRUCIFIED"

I stood alone at the bar of God;
In the hush of the twilight dim,
And faced the question that pierced my heart:
"What will you do with Him?
Crown'd or crucified? Which shall it be?"
No other choice was offered me.

I looked on the face so marr'd with tears
That were shed in His agony;
The look in His kind eye broke my heart;
'Twas so full of love for me.
"The crown or the Cross" it seemed to say
"For or against Me choose thou today."

He held out His loving hands to me,
While His pleading voice said, "Obey!
Make Me thy choice, for I love thee so,"
And I could not say Him nay.
Crown'd, not crucified! this must it be;
No other way was open to me.

I knelt in tears at the feet of Christ,
In the hush of the twilight dim,
And all that I was or hoped or sought,
I surrendered unto Him.
Crown'd, not crucified! my heart shall know
No King but Christ, who loveth me so!

— Anonymous.

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DECISION

"MULTITUDES, MULTITUDES IN THE VALLEY OF DECISION. Joel 3:14,
" . . . BECAUSE THEY RECEIVED NOT THE LOVE OF THE TRUTH,
THAT THEY MIGHT BE SAVED." II Thess. 2:10.

Both of these texts are DECISION texts. Under the condition described in Joel 3, it is GOD'S decision. In II Thess. 2:10, it is OUR decision.

In Joel 3:2, the Lord says, "I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there. . . ." Let us not mistake the meaning of the word "plead" as here used. It is not that pleading of the voice of love and mercy, which says, "Come unto me. . . and I will give you rest." But this is in anger and wrath, for it says, "The Lord shall ROAR out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake. . . ." It is a day of Judgment and decision for he says (12th verse), "Let the heathen be awakened, and come up to the valley of Jehoshaphat: for there will I sit to judge the heathen round about. Put in the sickle, for the harvest is ripe . . . for the press is full . . . for their wickedness is great."

This may be the portends of what is described in Rev. 14:19, "And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the winepress of the wrath of God."

In II Thess. 2:10, there is also a decision- or rather an INDECISION. "Because they receive not the love of the truth." It is a default. It is failure to make a decision for what is righteous and holy.

It is failure to obey another voice—not of "roaring and shaking"—but of gentle love which says, "Come unto me all ye ends of the earth, and be saved."

"Love Oh love for sinners pleading; Son of God for sinners bleeding; Hardened hearts nor mercy heeding: Hear the dying Saviour cry."

This decision is made of intelligent free will, and those who exercise this wise choice are not like grapes in the cluster: cast into the winepress to be trod into a mass; in the fierceness and wrath of God; but are the overcomers of Rev. II and III, who, each of them, receive a white stone, and in the stone a new name written, which no man knoweth saving he that received it. . . "and I will write upon him the name of my God and the name of the city of my God, which is New Jerusalem. . . and I will write upon him my new name."

Here are two GREAT DAYS: the day of grace, which is long and pleading; and the DAY OF WRATH which is swift and terrible. In II Thess. 2:8-12 there is still another great day, or era of "signs and lying wonders with all deceivableness of unrighteousness in them that perish; BECAUSE THEY RECEIVED NOT THE LOVE OF THE TRUTH, THAT THEY MIGHT BE SAVED. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believe not the truth, but had pleasure in unrighteousness."

This delusion and damnation is incurred by default or indecision. It is a gracious opportunity missed. It is mercy spurned. Those of whom the Apostle wrote in Rom. 1:18-21 were guilty of this same default: "Because that when they knew God, they glorified him not as God; neither were thankful." Felix (Acts 24: 25,26), who trembled at Pauls preaching, would not make a decision for the right, but evidently "had pleasure in inrighteousness;" and therefore no record is left that he ever obeyed the truth.

There can be no substitute for the TRUTH. Its opposite is a LIE. There is a liar gone out; there is untruth abroad. Its whole purpose is to conceal the truth. Satan is the author of it and he is the enemy of Jesus and all righteousness and caused him to be crucified. Jesus said, "He is a murderer from the beginning and abode not in the truth." Therefore awful judgments are upon him, and he is full of wrath and contempt.

As long as one remains undecided, and does not love

the truth and embrace it, there is hope (by the evil one) that he may be deceived into believing the untruth; and therefore Satan offers great pleasure in unrighteousness and it is deceiving because it is without purpose or a goal and therefore a false value. No doubt there are pleasures in unrighteousness; but we are told that "all unrighteousness is sin;" its pleasures are not lasting and its wages is death. Such a course is an insult and contemptuous of all that God has done through Jesus Christ to save men from death. Let it be remembered that all these untruths of Satan are presented with "all deceivableness and lying wonders in them that perish." And because they persist in unrighteousness and partnership with Satan, "God will send them strong delusions, that they may believe a lie: that they all might be damned who believed not the truth." This lesson is always applicable to all men at all times; for when one will not love and receive the truth, and make a decision for it: at that very moment that one is susceptible to deception. This is why it is said, "therefore to him that knoweth to do good and doeth it not, to him it is sin."

"For the grace of God which bringeth salvation hath appeared to all men, teaching us that, denying ungodly and worldly lust, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the Great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus 2:11-14.

Is it too soon to make a decision? Jesus is calling "Come unto me and learn of me." "I am the way, the truth and the life." "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, AND YE SHALL RECEIVE THE GIFT OF THE HOLY GHOST," (which is the Spirit of TRUTH). "Choose ye this day whom ye will serve." With God and Jesus Christ there is life eternal in the presence of the holy angels in mansions of glory in the city of God,

where there is song and praise and joy everlasting. To miss this is to be condemned and confounded at the presence of Jesus Christ when he comes in the brightness of the clouds of heaven with the holy angels, and to be cast into the lake of fire with the devil and his angels,—evil, unhappy, tormented spirits, with no good thought or thing in them.

Will we say we are not ready to make a decision? Will we say we do not know the truth or how to decide? or we do not know which is our choice? Or will we take pleasure in unrighteousness—now and as long as possible—and then want Christ and eternal life in the end? Such an attitude would not be a LOVE FOR THE TRUTH, but only a love for self—and selfishness; wanting the blessing without love for Christ "who loved us and washed us from our sins in his own blood." Rev. 1:5.

To remain undecided is proof of a lack of love for the truth; and a desire for something else. To such Satan offers pleasure in unrighteousness, and blinds the mind to the realities of its sinfulness. To not love the truth is evidence of failure to recognize its supreme value and accept false values instead—"the pleasures of sin for a season." "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called today; lest any of you be hardened through the deceitfulness of sin."

"The deceitfulness of sin" is no doubt the same as "having pleasure in unrighteousness" which is to indulge the lusts and desires of the flesh; which Peter says, "War against the soul." I Peter 2:11. And again, "The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary one to the other: so that we cannot do the things that we would." Gal. 5:17.

"Multitudes, multitudes in the valley of decision." Whose will it be? Ours now for salvation? Or God's decision in the day of wrath and of judgment? Today is the day of salvation; Today if ye will hear his voice harden not your heart. —D.F.W.

THE HOLY SPIRIT—THE PLEDGE OF LIFE

By J.I. Cover

The Spirit of God, The Striving Witness, The Establishing Power, The Stay of Life, The Moving Power, Preparing The Way, The Heavenly Dove, The Comforter, The Descending Power, The Spirit of Truth, The Reprover, Our Companion, The Recording Witness, The Sealing Power, is also; The Pledge of Life, as we read: "Now he that hath wrought in us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit, . . . Who hath also sealed us, and given us the earnest of the Spirit in our hearts. . . In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." The Holy Spirit is a continual earnest, or pledge of Life, and the final injoyment of our inheritance, "until the redemption of the purchased possession." Can we fully recieve this message into our hearts, to realize that every day, at any time we feel the presence of the Holy Spirit within us; we can also have the assurance of continuous life? Jesus has given us the promise of eternal life; "Yet a little while, and the world seeth me no more; but ye shall see me; because I live, ye shall live also. . . whosoever liveth and believeth in me shall never die." The Holy Spirit is The Pledge of Life! The prospect is before us; the comforting presence of the Holy Spirit continually gives assurance that the bridge from earth to heaven is passable to all the redeemed hosts of glory. Here in this life so comforting by the power and workings of the Holy Spririt in every hour of need, in every way necessary to the safety, guidance, and instruction in this life; is so lovingly and thoughtfully added by the grace of God his immutable promise of the blessing and multiplying work in the hearts of his consecrated children. Also by his mighty power and goodness he has given this Sealing power of the Holy Spirit, his very

being and presence a Pledge of Life. What more could we wish or ask? Our every way of life, in every turn and trial, is so surrounded by blessing, aid, and assurance that we but need to open the eyes of our understanding to realize the goodness and mercy of God. In these essays an attempt has been made to list some of the mighty workings of The Holy Spirit of God. This attempt is limited by our understanding, and experience in the deeper joys and working of God's divine grace upon us, and "though feeble are our best essays" yet we feel to some degree the words of the Apostle Paul: "O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! The Holy Spirit is also above the thought and comprehension of man; his power to work in the hearts of men are limited, or given free course by our conscious attitude and desire.

The Pledge of Life that dwells within;
That helps us pull away from sin,
And seals our hearts and makes us free;
The pledge that we may dwell with thee.

We need not fall along the road,
We need not bear a heavy load,
We need not spend all time in tears,
We need not have all doubts and fears.

The precious help sent from on high,
Bids all our cares and sorrows fly;
And points unto our home above,
The Pledge of Life, The Gift of Love.

No limit to his work of grace,
No power on earth should take his place;
We are secure in thy great power,
In every day and every hour.

Our Life on earth comes to a close;
We hope to have thy sweet repose;
Our spirits enter into rest,
To slumber with the good and blest.

The Pledge of Life when we awake,
When earthen cells begin to shake;
Redemption's work may we possess,
In full and lasting happiness.

-1160 Star Route, Sonora, Calif.
Concluded.

MERCY AND JUDGMENT.

By David A. Skiles

David the sweet singer of Israel hath said, Psa. 101 and 100, "I will sing of mercy and judgment; unto thee O Lord will I sing." "For the Lord is good; his mercy is everlasting; and his truth endureth to all generations."

Mercy and judgment are companion attributes of Jehovah God, who in his almighty and unlimited power could speak his will and the earth—the world—came into existence. For we read in Heb. 11:3, "Through faith we understand that the worlds were framed by the WORD of GOD, so that the things which are seen were not made of things which do appear." And the Psalmist hath spoken, Psa. 33:6, "By the word of the Lord were the heavens made; and all the hosts of them by the breath of his mouth." Verse 9, "For he spake and it was done; he commanded and it stood fast." It is such a God of whom he said, "His mercy is from everlasting to everlasting upon them that fear him, and his righteousness unto childrens children."

The apostle James has given us some knowledge of the compassionate mercy of God where he speaks, Ch. 5:11, "Ye have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy. And we have scripture that tells us, "The eye of the Lord is upon them that fear him, and that hope in his mercy, to deliver their soul from death, and keep them alive in famine."

Then in contemplation of God's abundant mercy, what else can characterize his true obedient children, who partake of his divine nature, and are representatives of his life on earth? There is power in these words, "Blessed are the merciful, for they shall obtain mercy." Who are the subjects or evident recipients of God's mercy, is it those who feel their self styled dignity, completeness, and self sufficiency, or is it those who deeply feel their insufficiency, and constant need of God's mercy?

Mercy and judgment are both parts and means by

which God deals with humanity. Mercy to the merciful, the needy and the penitent. Judgment upon the ungodly, the wicked, and the unrighteous who love not the truth but have pleasure in unrighteousness.

Anciently God manifested his mercy and judgment upon Israel by saying, Exo. 34:6,7, "The Lord God, merciful and gracious, long suffering, and forgiving transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and fourth generation. And in the Gospel of Christ we have it that, "He shall have judgment without mercy that hath shewed no mercy."

While God is rich in mercy and grace, we do not understand that his mercy can reach such as delight revel and choose to continue in sin and wickedness. For such no doubt must meet his judgment. Nineveh in her wickedness recieved word from God through Jonah that yet fouty days and Nineveh shall be overthrown, judgment no doubt would have been as sure, as mercy was sure for her, had she not seen her dire need for mercy and penitence in the depth of humiliation.

The servant of Matt. 18, who so graciously recieved mercy from him whom he owed so much, and in turn had no mercy on him who owed him so little, thus forfeited or lost all the mercy that had been given him. For his lord said unto him, "shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee?"

We see both mercy and judgment in the proclamation of the angel which the Revelator saw, Rev. 14:6,7, "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." What mercy in this proclamation. What judgment upon those who ignore it.

Hear the words of Jesus, Luke 6:36,37, "Be ye

therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven." "He shall have judgment without mercy, that hath shewed no mercy, and mercy rejoiceth against judgment." Mercy recieved and mercy given: so much more glorious than judgment.

While God in his goodness sends his rain on the just and the unjust it is only due him, and a reasonable service that all return and render to him the full consecration; and service of their lives, for upon whether or not we do this hangs our prospect of mercy or judgment in the end.

Solomon the wise one at one time, has written, Ecc. 11:9, "Rejoice, O young man, in thy youth, and walk in the ways of thine heart, and let thy heart cheer thee in the days of thy youth, and in the sight of thine eye: but know thou, that for all these things God will bring thee into judgment."

The unregenerate sinner: dead in trespasses and sins, though they be as scarlet and crimson, through full contrition and repentance can not fail to meet the mercy, the grace and cleansing power of God.

Rossville, Ind.

CONSCIENCE

By George Bucher

Much is said about conscience. And much that is said about it is said from the fact that it figures so prominently in a state constitution, which gives the citizen the liberty to worship God according to the dictates of his own conscience.

And many make no difference between what the state constitution says and what God's word says.

They take it for granted that conscience is an infallible guide, and that whatever it dictates is just and right.

Let us examine this subject of conscience a little.

Conscience is a principle in man very wisely put there by his creator. It is not only in those who

believe and study God's word with a full prrpose to obey it to their utmost, but also in those who have not the Bible.

Paul, in Romans II, 13, 15, states that the Gentiles though they have not the law yet their conscience is bearing witness, and their thoughts the meanwhile accusing or else excusing one another.

All men then have consciences. And, although they act according to the dictates of them, yet we notice a diversity of actions.

The Hindoos were as devoted and conscientious when they sacrificed themselves between the wheels of Juggernaut as any one can be who believes in Father, Son and Holy Ghost.

And we find things conscientiously approved by one age or people, which are as conscientiously condemned by some other; nay, the very crimes of one age and nation are the religious acts of another.

And even among those who profess to believe in, and to obey the words of the Lord Jesus we notice a great diversity of conscientious actions.

One man's conscience, stating it MULTUM IN PARVO, dictates something like this:

One to be saved, will, as a little child, believe and accept the word of the New Testament as a message from Heaven. He will, as a penitent believer, to gain the merits of the Redeemer's blood and the grace to Salvation, be baptized by a trine immersion, and forward action, and have hands laid upon him.

He will celebrate the washing of the Saints' feet, the Lord's Supper (a full meal), the kiss of charity, and the communion,—all in close connection, at one and the same time, and at night.

He will, furthermore, practice the doctrines of Christ, viz: Peace, love, unity, faith and works, non-conformity to the world in its vain and wicked customs, non-swearing, anti-secretism, opposition to war, the anointing and laying hands on the sick, and, with a perfect mind, by watching and prayer, press toward the mark for the prize of the high calling of God in Christ Jesus. Phil. III.

Then there are others who, to gain the same object — the soul's salvation although as honest, and devoted, and conscientious, yet they practice quite differently.

One has single immersion by a backward action, another has baptism by sprinkling, and still others care not whether they have any baptism at all.

One has adult, another infant baptism.

Some have communion in the day time.

Some can be conscientiously connected with oath-bound secret societies.

Some are like the world in the fashions, and in nearly all its vain and wicked customs. Some conscientiously think it their highest duty to go to war.

And where shall we stop? There is hardly an end to all this.

Is it not strange that the consciences of different people, who profess faith in the Lord Jesus, dictate so differently?

And all this in the face of the fact that we are so richly instructed "to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Eph. 4:3,6.

This is such an interesting and important point that several other Scripture testimonials will be quoted.

"Neither pray I for these alone; but for them also which shall believe on Me through their word: that they all may be one; as Thou, Father, art in me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent me." John 17: 20,21.

They were all with one accord in one place." Acts II, 1:46. "And the multitude of them that believed were of one heart, and of one soul." Acts. 4:32.

"Be of the same mind one toward another." Rom. 12:16. Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and

that there be no divisions among you; but that ye be perfectly joined together in the same mind, and the same judgment." I Cor. 1:10.

"That ye stand fast in one spirit, with one mind striving together for the faith of the gospel." Phil. 1:27.

"Fulfill ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind." Phil. 2:2.

"Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing." Phil. 3:16.

Now, in consideration of the fact that unity is such a prominent feature in the Gospel Economy, why then all these conscientious differences?

Why is all this? Let us examine into this matter carefully.

The word conscience is anglicized from the Latin conscientia, which comes from conscire, which means, to know, to be conscious.

We then have the idea of knowledge in the word conscience. And we know that all men have not alike knowledge; and, as we shall see in the further development of this subject, different men are conscientious in doing, or not doing things in proportion to their right knowledge of such things.

It also follows from this fact, that education, laws, customs, and surrounding influences may have much to do with the development and modification of conscience; or rather with the training of our idea of right: for, the decision that a certain act is right or wrong is not a matter of conscience, but a simple matter of judgment, and conscience tells us to do as our judgment decides.

And, further, since our judgment may or may not be correct it follows that conscience is not a safe guide; for, if our judgment of a thing is incorrect, conscience will, all the same, dictate to us to go that way.

This will be better understood by a sorites. A teacher of Mental Science, at the finishing up of the study of conscience, required each student to give his

conclusion by a sorites or chain argument. This is what one had:

"Conscience tells you to go the way the sign-board directs.

That which tells you to go the way the sign-board directs does not point out the way.

That which points out the way is the sign-board.

The sign-board is your idea of right.

Your idea of right is the guide; conscience is not a guide, consequently not a safe guide."

We repeat, then, that conscience dictates that we go the way the sign-board directs; or, in other words, whatever be our idea of right that our conscience says we shall do.

This is the key to the fact why different men conscientiously worship God in different ways,—why different men and nations conscientiously worship different Gods,—why some things are conscientiously approved by one age or people, and as conscientiously condemned by another,—and why the very crimes of one age and nation are the conscientious religious acts of another.

The foregoing view of conscience is forcibly verified in the case of Paul. When he stood before the Jewish Council he said, "Men and brethren, I have lived in all good conscience before God until this day." Acts 23:1.

What he did with his good conscience he states himself as follows, "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth." Acts 26:9.

How he could do so with a good conscience he states in I Tim. 1:13, "Who was before a blasphemer, and a persecutor, and injurious; but I obtained mercy, because I did it ignorantly in unbelief."

His conscience told him to do according to his knowledge of things and as his knowledge of things was wrong, therefore he was not in need of a change of conscience, but of better knowledge.

As soon as he learned that he was thinking and doing wrong, and had been persecuting Jesus his Savior

his conscience told him to call out, "Lord, what wilt Thou have me to do?"

As soon as his knowledge of things changed, so soon his actions changed. He could truthfully say, "And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men." Acts. 24:16.

When ignorant of right things, Paul's conscience led him wrong, but it led him right when he could say, "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets." Acts 24:14.

Paul's conscience was "believing all things which are written in the law and in the prophets."

If then, the understanding be well enlightened, and the heart sanctified, conscience will invariably approve of what is right and condemn what is wrong. But it is only when this is the case that conscience can be relied upon as a safe guide. As this perfect knowledge and sanctification were possessed by man before the fall, its dictates then were right.

Since the fall, however, the dictates of conscience can not be relied on. And here is where many fail. They place conscience above the Bible, and even above God himself. They make conscience a perfect guide in their moral and religious conduct, when it should not be so considered. It is only that peculiar faculty of the mind which approves our conduct when it is agreeable to our idea of right, and condemns it when contrary.

And as conscience can not be relied on as a safe guide, God in his wisdom has given us His word "as a lamp to our feet, and as a light to our path."

And this is now the only safe rule for us to regulate our conduct by, if we would please and glorify God, and secure His favor forever.

All through the foregoing remarks a good conscience was kept in view. That is, such a one as men have who wish to do right, and act according to the best knowledge they possess.

We will yet remark that conscience appears in different ways.

1. There is a seared conscience, I Tim. 4:2, which those have who act against better knowledge, and which permits them to transgress or disobey God's law with no feelings of shame or remorse.

2. Men may be very conscientious in some things but not in others. King Herod seems to have been too conscientious to violate his oath although he ordered John the Baptist to be beheaded. Matt. 14:9.

So the Pharisees did not put the price of blood into the treasury, but they shed the innocent blood of Jesus. Matt. 27.

3. There is also a weak conscience. I Cor. 8:7. People having this will do some things, and refrain from doing others, from a sense of duty, when such things in themselves are indifferent in the sight of the Lord.

"Now the end of the commandment is charity out of a pure heart and of a good conscience, and of faith unfeigned, from which some having swerved, have turned aside to vain jangling; desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm." I Tim. 1:5-7.

Finally, then dear reader, with a pure and prayerful heart, and a good conscience, go to the Fountain of Truth—the Word of God, and search and learn from that, for yourself, what God wants you to do, and what not. Amen.

—Nov. 1907 Vindicator.

LITTLE THINGS OF LIFE

They Go Far to Make Up the Beauty of Human Existence.

Little words, not eloquent speeches nor sermons; little deeds, not miracles nor battles; nor one great act nor mighty martyrdom make up the true life. The little constant sunbeam, not the lightning; the waters of Siloam, "that go softly on their mission of refreshment, not "the waters of rivers, great and mighty, rushing down in torrent noise and force, are the true symbols of a holy life.

The avoidance of little evils, little sins,

The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, little indiscretions and imprudences, little foibles, little acts of indolence or indecision, or slovenliness or cowardice, little equivocations or aberrations from integrity, little bits of worldliness and gayety, little indifferences to the feelings or wishes of others, little outbreaks of temper and crossness, or selfishness or vanity: the avoidance of such little things as these go far to make up at least the negative beauty of life.

And then attention to the little duties of the day and hour, in public transactions, to private dealings, or family arrangements, to the little words and tones, little benevolences or forbearances, or tendernesses, little self-denials, self-restraints and thoughtfulness, little plans of quiet kindness and thoughtful consideration for others; punctuality, and method, and true aim in the ordering of each day—these are the active developments of holy life, the rich and divine mosaics of which it is composed.

What makes yon green hill so beautiful? Not the outstanding peak or stately elm, but the bright sward which clothes its slopes, composed of innumerable blades of grass. It is of small things that a great life is made up.

—Vindicator, 1908.

HUMAN VAGARIES

A man said to a waitress "Whats good tonight? To which she replied "How should I know? I eat at home."

Again he said to a news boy who asked him to buy a paper—"Whats the news?" The boy replied "I dunno mister, I never read the paper."

Later he listened while a bald headed barber described a tonic guaranteed to raise hair on anything.

Inconsistency? Yes, but no more so than the sad spectacle of professing christians who give little evidence of being possessing christians.—Selected.

"NO MAN CAN COME TO ME, EXCEPT THE FATHER
WHICH HATH SENT ME DRAW HIM." John 6:44,45.

By John Kline, 1850.

I here note the substance of what I said. My text sets forth the two great facts which all should know: MAN'S WEAKNESS and GOD'S POWER. The first part of the text declares man's absolute weakness in himself and of himself. In another place our Lord says: "Without me ye can do nothing." In the text he says: "No man can come to me." Had he stopped here we would be left without hope. But he did not stop here. Immediately, as if by the same breath of love, he adds: "Except the Father which hath sent me draw him." This part shows that if the Father does draw a man he can come to Jesus. Now, then, does the Father draw? The prophets say he does in these words: "And they shall all be taught of God." He draws them by teaching them. In what follows we may learn the power of this Great Teacher. Notice very particularly: "Every man,"—this means every human being, whether man or woman,— "every man therefore that hath heard and hath learned of the Father, cometh unto me."

But here are things very deep. Our minds inquire to know how the Father, whose voice we have never at any time heard and whose shape we have never seen, can teach us. It is through the Son that the Father speaks, for the Son bears this testimony himself in these words: "I speak not from myself; but the Father which sent me, he hath given me a commandment what I should say and what I should speak. And I know that his commandment is life eternal: the things therefore which I speak, even as the Father hath said unto me, so I speak." Nothing can be plainer than this that Jesus spoke with authority, the divine authority of the Father, and that he is God the Father manifest in the flesh, the Emmanuel—God the Father with us. For further proof of this, turn to Isaiah 9:6, "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The Everlasting Father, The Prince of Peace." Again our Lord says: "All power is given to me in heaven and on earth." Paul's teaching harmonizes with this: "For," says he, "in him dwelleth all the fullness of the Godhead bodily." By the Godhead he means the Divine Head of creation, providence, redemption and eternal salvation: "For all things were made by him;" and as Paul again says: "In him all things consist," or hold together.

We are now prepared to understand how Jesus could know the thoughts of men, and why he needed not that any should testify to him of man, for he knew what was in man. He knew all this by creation and preservation, by his power of perception which is boundless, and his knowledge which is infinite. Man's body, when viewed intelligently, with its organs of life and motion, is a thing of wonder in our eyes. Anatomy reveals in its organs, designs and purposes in their structures and uses which overwhelm us with astonishment. What, then, must the soul be,

when its structure and organization, essence and power as far exceed those of the body as the man who lives in the house exceeds the house? For the body is nothing more than the house or habitation of the soul. Paul calls it "our earthly house." He says: "In this we groan—it will be dissolved." He then immediately turns his thought to the renewed soul or spiritual body, and calls it "a building of God, a house not made with hands." All things, then, pertaining to our souls, being naked and open to the eyes of him with whom we have to do, we may rest secure in the belief that whatever he tells us about ourselves is true. He knows just what we can do and what we cannot do. And it is he who says, "No man can come to me, except the Father draw him."

But perhaps some inside this house are saying within themselves: "Is man not free to choose good or evil—to do right or wrong?" I answer that he is free,—free as the eagle in the air; free as the fox in the bramble; free as the lion in the desert; free as birds and beasts are free to comply with the instincts of their natures and the inclinations of their wills. Man's freedom is what makes him a responsible being. He is yet more free than the brute creation; because that is bounded by the limits of capacity. But man's mind is capable of indefinite expansion and elevation in knowledge. Still the text is true: "No man can come to me, except the Father draw him." Let me draw a comparison here. A king once made a great supper and invited many to come and partake of it. At the right time he sent forth his servants to tell them that were bidden to come, for all things are now ready. Did they go? No! They all began to make excuses. You see they were free, free to go, and free to stay away. They chose to stay away, and in this very way every sinner uses his freedom; he chooses not to come to the Lord.

When a man's will or a woman's will is set on something they love above everything else, can they of themselves change their wills? I have known several instances in which a young lady set her affections upon a man who was not her equal in any respect, and very far below her in general character. I have known the mother of such a lady to bend over her daughter, and with tearful eyes entreat her to withdraw her affections from that unworthy object and give them to another who, in breathless suspense, and with a soul and character and surroundings worthy of her, was but waiting to receive them. And did that young lady change? Did she withdraw her love from the unworthy object and give it to the other? She did not. Her answer every time was: "Mother, I CANNOT." Just in this sense, relatively, the sinner is free. He is free to love most what he likes best, and that is himself and the world. In this state he would forever remain but for "the grace of God which bringeth salvation." Right here comes in the necessity for the change of heart, the new creation and regeneration, as Paul calls it; the being born again, as the Lord and Peter call it, upon which everything depends, and without which no man can enter the kingdom of heaven. This is

connected with the drawing of the Father, "for man looketh on the outward appearance, but the Lord looketh upon the heart."

When I was young I could not understand what it is to come to Jesus, to be with him, to follow him. I thought I could readily see how people could come to him to be healed, and to be cured of their diseases, and to be fed by his liberal hand, when he was visibly on earth in the flesh. But he is no longer here in that form. I was in darkness. My eyes could behold no form which I could approach unto; no visible steps for me to follow; hear no audible voice of comfort to encourage, of instruction to enlighten, and of commands to obey. Where, thought I, is he to be found, and how are we to know when we have found him? These and many other similar thoughts occupied my mind, until I wondered much why he did not stay when he was here. I suppose that many young but thoughtful minds have wandered, and others at the present time are now wandering in this same wilderness of doubt and uncertainty. Let me say to you, my dear young friend, that Jesus is here as truly now as he was when visible to natural eyes. As God, he is here in his glorified state. To every one who desires him he says in words of warmest love, "Lo, I am with you alway." These are his very words. He is everywhere. He said, just before his death, by way of encouraging his disciples: "I go away, but I will see you again, and your heart shall rejoice, and your joy no one taketh away from you." He continued: "I will not leave you comfortless: I will come unto you." But he has promised yet more than his presence to go with all who love him: he declares in words we can understand that "if a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him." Again he says: "He that abideth in me, and I in him, the same beareth much fruit." In his last prayer to the Father he says: "I in them, and thou in me, that they may be perfected into one." These promises ought to assure every one of the greatness and the power of the love of Christ; since he loves us so much as to be willing to come and dwell with us and be in us forever.

It is by faith that we come to him. We see him with the eye of faith. We walk with him by faith, not by sight. We love him because he first loved us, and gave his life to redeem and save us. All this and much more we learn in his Word. His word is the Gospel which is able to make us wise unto salvation. Let me exhort all of you, old and young, to read and search for its hidden treasures, for therein are contained the words of eternal life. It is the duty and privilege of every one to pray. Prayer is the eye that looks to Jesus, and the heart that says: "Lord, save, or I perish." Faith is the hand that lays hold of his saving promises. Obedience is the whole man in active service on the side of the Lord Jesus Christ.

Cast me not off in the time of old age; forsake me not when my strength faileth. Psm. 71: 9.

Historical

THE BRETHREN CHURCH IN EUROPE AND THEIR EMMIGRATION TO AMERICA

We have already seen in the history of the organization of the Brethren Church, at Schwartzenu in 1708, that they increased in number quite rapidly, until 1715 there was not only a large church at Schwartzenu, "but also in Marienborn a church was gathered, for the church in the Palatinate was persecuted and its members then came to Marienborn, and when the church here became large, it was also persecuted. Then those that were persecuted collected at Creyfeld, where they found liberty under the king of Prussia."

We are also told in Brumbaugh's History of the Brethren, that "a third congregation was established at Epstein, and many members were living in Switzerland of whom we have no record."

"At Marienborn Elder John Naas was the elder in charge. At Epstein Christian Libe was the Elder, assisted by Abraham DuBois. These congregations soon withdrew to Creyfeld, where John Naas was the senior Elder and Christian Libe was second. Here, too, Peter Becker, who was, so far as we can learn, baptized at Epstein by Elder Libe, ministered to the congregation.

Peter Becker was not an ordained Elder in Europe. He was, however, a man of great fervency in prayer, and the leader of the singing in the congregation. He was not a good speaker, and led a very quiet life, drawing many to him in love and sympathy. He organized the first emmigration of members to America, and landed with a goodly number at Germantown in 1719. The Germantown members were, therefore at the first a branch of the Creyfeld congregation."

We are told this congregation had a division while at Creyfeld, which was occasioned by a young minister by the name of Hacker, marrying a young woman outside of the church. A number of excommunications followed and the congregation became divided and eventually a large part of them, with Peter Becker came to America

in 1719.

In "Mennonite Piety Through the Centuries," by Robert Friedman, pages 62 and 63, there is mention of this congregation of "Dumkers or Dompelaars" coming to Creyfeld in 1715, and of their influence while there. They are called "one of the strong and aggressive religious movements of the time," and "a very dynamic group," and are said to have deeply impressed the Mennonites in Creyfeld. Many of whom, including several preachers turned to them. It is also stated that a great part of them emigrated to Pennsylvania in 1719.

The original congregation at Schwartzenu is said to have flourished and grew in number until the death of Count Henry in 1720. After his death they were bitterly persecuted, and with Alexander Mack, as their leader, they fled to Westervain in West Friesland (Holland). There they continued for nine years and grew numerically and in 1729 emigrated to Pennsylvania where they joined with the part of the Creyfeld congregation which had come in 1719. They sailed from Rotterdam July 7, 1729, and landed at Philadelphia Sept. 15, 1729. M.G. Brumbaugh says (History of the Brethren, page 45) that there were fifty-nine families in this company.

In "Chronicles of the Brethren" by John Kimmel, p. 27, it is said, "The members that came to America with Peter Becker in 1719, were dispersed on landing at Philadelphia and settled at various places about the city and the Schuylkill Valley remaining unorganized for four years. This year (1723) it was noised abroad among them that Christian Libe, one of the strongest preachers of the church in Europe, had arrived in Philadelphia. Many went to Germantown, the home of Peter Becker, expecting to hear Christian Libe preach. The rumor was false. Christian Libe was not in America and never came. Peter Becker however held a meeting and instructed the people. Later six persons applied for baptism. On Christmas day 1723 they were baptized in the Wissahickon Creek being the first to join the Church in America. That same day the Germantown congregation, the first in America, was organized with twenty three members. Peter Becker being chosen elder; and that night they held their first communion at the

house of John Gomorry.

"History of the Brethren," page 155, says there were twenty families in the company that came in 1719, and in the following pages gives a more detailed account of the first organization at Germantown, and says, "The next autumn they undertook a general visitation to all their brethren in the whole country," which was started Oct. 23, 1724. — D.F.W.

THE UNKNOWN FUTURE

I know not what may befall me;
God hangs a mist o'er my eyes,
And before each step of my onward way
He makes new scenes to arise:
And every joy He sends me comes
As a sweet and glad surprise.

I see not a step before me,
As I trace the days of the year,
And the past is still in God's keeping,
The future his mercy shall cheer:
And what looks dark in the distance
May brighten as I draw near.

For perhaps the dreaded future
Has less bitter than I think,
The Lord may sweeten the water
Before I stoop to drink;
Or if Marah must be Marah
He will stand beside the brink.

It may be He was waiting
For the coming of my feet;
Some gift of such rare blessedness
Some joy so strangely sweet,
That my lips can only tremble
With the thanks I cannot speak.

My heart shrinks back from trials
Which the future may disclose,
Yet I never had a sorrow
But what the dear Lord chose;
But I send the coming tears back
With the whispered words, "He knows."

So I go on not knowingly,
I would not, if I might,
I would rather walk with God in the dark
Than walk alone in the light;
I would rather walk with him by faith
Than walk alone by sight.

— Selected.

BIBLE STUDY

-LAMENTATIONS OF JEREMIAH-

In the Septuagint this book is placed directly after Jeremiah, while in the Hebrew Bible it falls between Ruth and Ecclesiastes, and is in the section called the Hagiographa. Our English version follows the order of the Septuagint.

In reading this book it can be understood that Jeremiah was an eye witness to the fall of Jerusalem. By his writings of these funeral hymns it must have been a fall of sorrow to him to see the people sin and not heed to their God, and then suffer such a fall as they did.

In the book of Lamentations the first four chapters are acrostic in structure. By this is meant that the first verse begins with the first letter of the Hebrew alphabet, the second with the second and so on throughout the entire alphabet of twenty-two letters. This explains why each chapter with the exception of the third has twenty-two verses. In saying the first four chapters are acrostic in structure, they refer to different people. The first two refer to the Solitude and Desolation, the third to the Suffering of the Prophet, the fourth to the Suffering of the People, and the fifth to the Suffering In Exile. So in reading this book we can see the result of sin; at the end it means a great downfall for the people who sin. In these hymns are the facts that it is true of nations as of individuals that they cannot sin with impunity. We have national as well as individual responsibilities. What the individuals do the nations becomes. God is a God of nations. So in closing, let us consider the result of Sin.

QUESTIONS: Fill in missing words.

1. The crown is _____ from our head; woe unto _____, that we have _____.
2. Turn us unto _____, O Lord, and we shall be turned, _____ our days of old.

-Gerald Martin, Goshen, Indiana.

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"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

IF WE KNEW

If we knew the cares and crosses
Crowded 'round our neighbor's way,
If we knew the little losses
Sorely griev'ous day by day;
Would we then so often chide him
For the lack of thrift and gain?
Leaving on his heart a shadow,
Leaving on our heart a stain.

If we knew the silent story,
Quiv'ring through the heart of pain,
Would our human hearts dare doom them
Back to haunts of vice and shame?
Life has many tangled crossings,
Joy has many breaks of woe,
And the cheeks tear wash'd are whitest,
This the blessed angels know.

Let us look within our bosom
For the key to other lives;
And with love to erring nature
Cherish good that still survives.
So that when our disrob'd spirits
Soar to realms of light again,
We may have the blest fruition
Of unselfish love to man.

— Author Unknown.

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THE GRACE OF GOD THAT BRINGETH SALVATION

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." Eph. 2: 8,9.

We are clearly taught in this text, that no man can save himself. That salvation is a gift of God, made possible by a merciful disposition of the love of God, called GRACE. Therefore it may not be improper to say that LOVE is the attribute and motive, and grace the means which God has disposed to save man from the curse and fall of sin.

Grace is rightly said to be "unmerited favor," and is also the MEANS which provides the opportunity for man to obey God's demands of him for righteousness. Our text says, "by grace are ye save THROUGH FAITH." Thus indicating that though it is a gift of God, and cannot be earned by any man, yet it is conditional, and requires the agency of man, cooperating with God in His means of salvation, to make it effectual to each and every individual who receives it. This agency in man is a genuine heartfelt trust in God called FAITH. It is a faculty of the mind of man, including the affection and will, which brings loving obedience to all of God's means of grace.

The Apostle Paul, the author of our text, also says in Romans 8: 24,25, "For we are saved by HOPE: but hope that is seen is not hope. . . but if we hope for that we see not, then do we with patience wait for it." Thus the faith of man that cooperates with the grace of God to bring salvation, is not a single act of the mind; but is a continuity of that state, which includes patience and hope for an unseen future blessedness.

Abraham is called the father of the faithful, and his faith was founded upon the promise of God that he

would be the heir of the promise of eternal life, which God promised before the world began. Therefore the faith of the saints, through which the grace of God brings salvation to them, is founded upon the same promise; and like Abraham's faith, it is a covenant relationship that joins its possessors to God and makes them heirs of the promise of eternal life. And so we read in Heb. 11: 1, "Now faith is the substance of things hoped for, the evidence of things not seen."

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." How insignificant and insufficient would be our best works to save us. How thankful we can be that God has not left us to such a fate. "Who then could be saved?" If such were possible it might at best be but a very small company—and all boasters, each trying to out-boast the other. If it were of works, then those with means could so far exceed the poor that they would have no chance at all. And the young Christian whose life was cut short to only a few years, or even months, service, would be so far inferior to the aged saint that they could not be happy in each others company. But if salvation is by grace through faith, then the poor are as justified as the rich; and the new-born child of faith, though in the service but one hour, is as justified before God as those who have been in His service for fifty or eighty years. This is no doubt the meaning of the parable of the laborers hired into the vineyard. Matt. 20: 1-16.

In our time, this great truth of salvation by the grace of God, through faith, and not of works, is being misappropriated, by a very aggressive evangelistic school of Protestantism, to mean that obedience to any law, including the New Testament commandments of God, is not of grace, but must be included as "works" which have no virtue or acceptance with God for righteousness. That only Christ, by virtue of his sinless life, is acceptable to Him; and therefore Christ OBEYS FOR US all of God's demands ~~of us~~ for righteousness. In support of this doctrine it is frequently quoted from

the Old Testament, that "All our righteousness is as filthy rags" before God. Isa. 64: 6. The Scriptures are true, and the above statements are part truths, but the inference drawn from them, that neither we, nor any of our obedience to God's laws, is acceptable with Him for righteousness, is not true: First: because Isa. 64: 6 was spoken to carnal Israel under the law, before the grace of God granted them repentance and remission of sins by Christ's atonement for them on the Cross. And, second: Because no distinction is made between loving obedience to God through faith ("faith which worketh by love" Gal. 5:6."), and outward legalistic obedience because of fear of punishment for disobedience.

It is true that only Christ the spotless Lamb of God, and his sinless life and willing obedience unto death upon the Cross, was acceptable unto God for a sacrifice for sins; but no place since the atonement has been made, does the Scripture indicate that neither we, nor our obedience to His commandments, are acceptable to God. Nor that Christ, in addition to being made a SACRIFICE FOR OUR SINS, also OBEYS FOR US. From this premise it is but one step farther to logically conclude that we are wholly incapable of obeying God's demands ~~of us~~ for righteous living, that this is known to God, and, therefore, He does not expect it of us; and so Christ becomes our substitute also in this, and "OBEYS FOR US."

But if ye live after the flesh ye shall die
 This would leave the sinner free in this life to ~~serve~~ ^{obey} all the impulses and desires of the carnal mind, which the Apostle Paul calls, "living after the flesh." But he says, "the flesh lusteth against Spirit, and the Spirit against the flesh: and these are contrary one to the other: so that we cannot do the things that we would." Gal. 5:17. "What shall we say then? shall we continue in sin, that grace may abound? God forbid. How shall we that are dead to sin live any longer therein?" Rom. 6:1,2, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of OBEDIENCE UNTO RIGHTEOUSNESS? Rom. 6: 16.

It is consistantly represented, throughout both the Old and New Testaments, that man's faithful obedience to God from the heart is virtuous and acceptable with Him, ~~for righteousness~~. Heb. 11 tells us of many holy men of old, who through faith wrought many righteous deeds, and pleased God. Heb. 5: 8,9 says of Christ, "Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation to all them that obey him." Thus God requires obedience under grace the same as he did under the law; but it is an obedience by faith from the heart, and not the mere performance of the outward act only.

The absolute faith which Abraham had in God made it possible for God to pronounce him righteous, before the ceremonial rite of circumcision was performed. He had already obeyed God in so far as His will was revealed to him; but the faith upon which he was pronounced righteous was an absolute trust in God's promise of a future blessing, and a full committal of himself (heart, soul and body), to further obey any and all of His known will. And so we read in Gen. 22: 16,17 where God confirmed His promise to Abraham with an oath, after he had proved his faith in offering up his son Isaac—"because thou hast obeyed my voice."

Thus Abraham's faith did not preclude obedience, but might be said to have preceded other acts of obedience which were yet to be required of him. And the New Testament doctrine of Jesus and the apostles seems to indicate that this is the terms on which all the faithful children of God are accepted into His grace that brings to them salvation and eternal life.

Thus the penitent sinner who through faith complies with God's means of grace, can be pronounced righteous immediately, without "works," and is wholly committed to obey from the heart all further revealed commandments of God, as opportunity offords. And can say with Paul in Rom. 5: 1,2 "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.— D.F.W.

THE LORD'S PRAYER

(Thoughts while hearing a sermon by a beloved Brother)
By J. I. Cover.

When Jesus was here upon earth bringing to mankind his Heavenly Father's will, revealing his Majesty, power, and presence in salvation, redemption, and atonement: and knowing many Children of the Heavenly King would follow the apostles footsteps in the desire to communicate according to the direction and example of Jesus, who often prayed to his Heavenly Father; (the disciples say to Jesus, "Lord teach us to pray as John also taught his disciples") so Jesus taught to them the Lord's Prayer as we all know and use often.

Our Brethren people have taken Jesus' words, "When ye pray say: Our Father which art in heaven. . ." in a careful and particuliar way to always in public or family worship, to close our supplications with the Lord's prayer: and it is a very good and loving way to do. Lest this good custom of obedience becomes formal and indifferent to us may we be continually on guard to have an understanding of the meaning and worth of this important prayer that Jesus gave to his children. Jesus says: "Whatsoever ye shall ask in my name he may give it you. . . Hitherto have ye asked nothing in my name: ask and ye shall recieve, that your joy may be full." Here we have given to us a sacred way to close our petitions in his name. This gives added power and meaning to our prayers for the name and person of Jesus is great; "For there is none other name under heaven given among men, whereby we must be saved;" his overcoming work of grace triumphant hallows his name and gives added meaning to the Lord's prayer. As Jesus gave this prayer to his disciples so it too is a prayer as a whole in Jesus' name, and so we should lovingly remember him when we use this holy prayer. How beautiful this prayer! the sacred, respectful tone and manner these words address our great Creator! How all embracing is told our needs, and then the sublime closing words "For thine is the kingdom, the power

and the glory forever, Amen.

Jesus was the first one to utter this holy prayer; all Christians of succeeding ages have used the same prayer expressing to God praise, honor, adoration, and supplication.

How wonderful to feel we can join the holy and devoted ones of the ages in this sublime prayer, also a reminder of Jesus' life, and work while upon earth and of his full understanding of our Heavenly Father's position and power; and our position, and needs that God can well supply.

"Teach us to pray" his children said,
To Jesus as they gathered round;
He knew their need of daily bread,
Strength from above, and from the ground.

With humble hearts look upon high,
And to your great Creator speak;
He is your Father in the sky,
And you shall find if you shall seek.

Revere him high, hallow his name,
And long to see his kingdom come,
High is his throne, and great his fame,
And every heart should be his home.

We need his power, and love, and care,
And learn to long for heavenly bread,
And when we sin, be this our prayer;
As we forgive, forgiveness shed.

Temptations are on every hand,
May he deliver us from all;
Against all sin may we all stand,
And so be rescued from the fall.

The kingdom power and glory his,
In sea, and sky, and every glen,
We hope to reach his home of bliss,
Forevermore, Amen, Amen.

—1160 Star Route, Sonora, Calif.

ENTANGLEMENTS.

By David A. Skiles.

In Gal. 5:1, we read, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Here we

have liberty and bondage set forth. Two definite forces that are out of harmony with each other, and in their end results so very different. Desire for liberty was evidently the chief motive power that brought the early church to America, and thus to flee from bondage or persecution they chose rather to suffer the consequences and privations that they knew must follow in leaving friends, homes and old time scenes.

Bondage and slavery under the hands of hard masters have been chief causes of revolutions in nations; and revolutions, or departures from bondage are never without cost. When Israel sighed and cried under the hand of Egyptian bondage, God heard their groanings and sent them deliverance by the hand of his servant Moses, and while they received deliverance from the sore bondage imposed upon them, they found that it also cost them the delicious melons, the leeks, onions, and other things that grew so bountifully in Egypt, though God's care for them in the wilderness was unequalled in sufficiency.

When Romanism became so corrupt and intolerant, protestantism was born, and while this brought on a revival of the true worship and living faith of God, it also brought on much suffering for righteousness sake as well as being out of the one universal and so called "only church".

In the days of Isaiah, the prophet, the spirit of the Lord came upon him in which he foresaw Him who would bring liberty to the captives, and the opening of the prison to them that are bound—not bound within manmade walls, or human fetters, but under the delusive allurements of Satan who told the Lord he was going to and fro in the earth, and walking up and down in it. And who is now the most clever yet ruthless and destructive bondman the world has ever seen. But glorious is the liberty into which we may be freed from this bondman by the Great Liberator whom Isaiah saw that was to come.

Satan has his alluring entanglements, and deceptive arts in which to ensnare humanity. How beautiful is

the cunning framework of the spider in which to catch the fly in a hopeless struggle for her release. The sinner that has been born again, of water and of the spirit; liberated from sin and death; resurrected to walk in newness of life must not now be entangled again in the service of Satan, for the only wages he has to give is death. In II Peter 2:20 we read, "For if after they have escaped the pollutions of the world through the knowledge of our Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

In Psalms 106:11-15 we read of Israel's entanglements. "The waters covered their enemies: there was not one of them left. Then believed they his words; they sang his praise. They soon forgot his works; they waited not for his counsel: But lusted exceedingly in the wilderness, and tempted God in the desert. And he gave them their request; but sent leanness into their souls." As we become entangled with the evils of the world, so the earnest of the Holy Spirit begins to lose its luster and fade away.

"No man that wareth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier," II Tim. 2:4. Here as in other instances the efficiency of the carnal is used to represent the efficiency of the spiritual; singularity of purpose and devotion. We know that God had ordained three organizations on earth, the family, the church, and the civil government. If only these three, then other organizations must be of human origin. In the light of the doctrine and teachings of Christ it is clear that the relationship of his followers toward the civil government is not in its administration, but in obedience to its laws so long as they do not conflict with the higher and spiritual law of Christ. It is a christian duty to honor them, and to pray for them, but he can not claim suffrage, or citizenship in its kingdom, for his citizenship is in Heaven from whence he looks for Him who is his deliverer, his captain and his king.

The Christian's full allegiance is to his family,

and the church of Christ. There are organizations such as the various secret societies, labor unions, clubs etc. which by reason of their purpose and measures to which they resort are dangerous and unchristian entanglements. In II Cor. 6:14 we read, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" Pure and undefiled religion before God and the Father will reach every earthly need, and the Psalmist both asks and answers the question that is of greatest import to us all, "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity. . . He shall receive the blessing from the Lord, and righteousness from the God of his salvation." —Rossville, Ind.

JESUS OF NAZARETH

Selected by Edward Royer.

Here is a man who was born in an obscure village, the child of a peasant woman. He grew up in another obscure village. He worked in a carpenter shop, until he was thirty years of age, and then for three years he was an itinerant preacher. He never wrote a book. He never held an office (in a worldly government). He never owned a house. He never had a family. He never went to college. He never put his foot inside a big city. He never traveled two hundred miles from the place where he was born. He never done one of the things that usually accompanies greatness. He had no credentials but Himself. He had nothing to do with in this world except the naked power of his Divine Manhood.

While still a young man, the tide of public opinion turned against Him. His friends ran away, one of them denied Him; Another betrayed Him; He was turned over to his enemies; He went through the mockery of a trial; He was nailed upon the cross between two thieves. While he was dying his executioners gambled for his

only piece of property He had on earth, and that was his coat. When he was dead He was taken down and laid in a borrowed grave through the pity of a friend.

Nineteen wide centuries have come and gone, and today He is the centerpiece of the human race and the Leader of the column of Progress:

I am far within the mark when I say that all the armies that ever marched, and all the navies that were ever built, and all the parliaments that ever sat, and all the kings that ever reigned, put together, have not affected the Life of Man upon this earth as has that one solitary Life. —Goshen, Ind.

CHRISTIAN CHARACTER, THE TEST OF GENUINE OBEDIENCE.

The meaning of the heading of our present article, is this: Where there is a real, sincere, and evangelical obedience rendered to the divine requirements, there will be a holy life, and Christian deportment produced. In other words, as the Holy Ghost is promised unto all that obey the Lord, Acts 5:32, and as God is faithful to his promises, wherever there is true obedience, there will the Spirit be, and where the Spirit is, there will be its fruits, which are "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, Gal. 5:22,23, the manifestations of a christian character. And where there is no Christian spirit or christian graces manifested, and where there is no holy life exhibited, there can be no real obedience, whatever may be the profession or practice. Or, to change our mode of expression, as we wish to get our ideas distinctly before the minds of our readers that they may not fail to understand them, who are they that keep the words of the Lord? The Savior says, "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him, John 14:21.

When the people saw the marvelous conduct of some of the early disciples, "they took knowledge of them,

that they had been with Jesus." So, in some degree, will it ever be. Those to whom Christ manifests himself, will exhibit in their lives some evidence of such manifestations. And he will manifest himself according to his promise to those who keep his commandments.

The apostle Peter's language, "Seeing, ye have purified your souls in obeying the truth," shows us the consequence of sincere obedience. It is the purification of the soul. And this consequence will not fail to follow where the obedience is sincere and proper. The grand design of the whole scheme of redemption is the purification of the soul from sin, and its assimilation of the divine nature, in order that it may be prepared for the enjoyment of heaven and communion with God. And as this was the design of God, he chose the means which was adapted to this end, and, consequently, when the means are used, if the designed effect, the purification of the soul, and the formation of a christian character, do not follow, the cause of the failure must be sought for, not in the means itself, but in the use or application of the means; for to attribute any deficiency to the means, would be casting dishonor upon the Author of Salvation.

As it was sin that marred the beautiful works of God, and deranged the order and harmony of the laws of the moral world, and separated man from God, erasing the moral image of God from the human soul, the grand object of God in devising the scheme of redemption was to counteract the effects of sin, and restore a holy character to man. Accordingly we find among the first allusions to the work of redemption, the promise that the seed of the woman should bruise the serpent's head. And the apostle John declares, "For this purpose the Son of God was manifested, that he might destroy the works of the devil. I John 3:8. Then as the grand object and aim of God was to destroy sin, and promote holiness in his creatures, this should be the object of every Christian. An eminent writer has said,

"Oh happiness! our being's end and aim." This may be the ultimate end and aim of our being, but as

introductory to this, and as a preparation for it, a holy character is necessary. Hence, we meet with such exhortations as the following in the Scriptures: "Follow after righteousness, godliness, faith, love, patience, meekness." I Tim. 6:11; "Follow peace with all men, and holiness, without which no man shall see the Lord." Heb. 12:14. And as it was the great design of God in devising the scheme of human redemption, and in sending Christ into the world, to provide means whereby men may "cleanse themselves from all filthiness of the flesh and spirit perfecting holiness in the fear of God," that they may "Be holy and without blemish," so, should all who profess to be "enlightened, and to have tasted of the heavenly gift, and made partakers of the Holy Ghost, and tasted the good word of God, and the powers of the world to come," make the cultivation of a christian character their first and great object. This should be considered by them the pearl of great price, and they should strive to obtain it, although they must sell all that they possess to purchase it.

No profession however holy it may be; no zeal, however ardent, and whatever sacrifices it may make; no sincerity, whatever sufferings it may endure, will answer for a holy life.

We have been long and painfully impressed with the fear that many look little or no further than to the means themselves, and rest in these, while the great object, a christian life, which the means of grace or obedience to the divine commands was designed to produce, is not properly appreciated, nor pursued with the energy and determination necessary to secure success. It is one thing to go through the formal performance of certain actions or duties, and quite another thing to perform them with that carefulness, sincerity, and faith that are necessary to make them efficient means in moulding our characters to give them the image or likeness of Jesus.

There is much said in the present day both from the pulpit and the press, about obedience to God and about Keeping the word of God. The public taste is so far

religious as to make this phraseology or language sound agreeable and even pleasant to it. And all persons who make any pretension to a christian character, admit the necessity of doing right—of doing certain things which they regard as duties. And these duties connected together are made to assume the form of a rule of life, or a creed. Now the living up to the orthodoxy of their creed is the sine qua non or the indispensable condition of the religious lives of the great masses of the professing Christians of our times. We do not mean in referring to creeds, merely those written forms, since there may be unwritten as well as written, and divine as well as human creeds. We mean by creeds, the recognized principles or rules for the government of those religious societies of which we are members. Those rules are frequently formed by human wisdom and authority, but sometimes they are left as they are found in the Scriptures without any thing being added to them or taken from them. We feel there is danger of us all contending more for the correctness of our creeds, whether human or divine, than we do for the mortifying of our lusts, for the subduing of our passions, and for the resisting of sin in the various forms in which we meet it.

It will avail us but little indeed, though our creed is as unobjectionable as the gospel itself, and though we are members of the true church of Christ, if we have not experienced the transforming power of the gospel, in renewing our minds, in reforming our lives, and in regulating our conduct. "The gospel is the power of God unto salvation to ever one that believes." That is, to every one who believes it practically*-who obeys it. And that divine power of God will be felt and experienced by all who properly and effectually obey it. And where there is no power in restraining us from sin, and to strengthen us to suffer for Christ, and to labor for the advancement of his cause, in such, there can be no real belief, no true obedience.

The profound reverence the Jews had for the Mosaic law, and their zeal in obeying it, and their efforts

to proselyte others to it, are well known to all who are familiar with the history of that peculiar people. And yet what a great difference there was between what they professed to be, and what they really were, between the purity of their law, and the purity of their lives! They apparently lost sight altogether of the moral power the law was designed to have upon their lives. What a striking contrast do we find there was between the excellency of the law as described by David (Psm. 19:7-9), and the looseness of their morals as described by Christ (Matt. 23:25-28).

In the case of the young ruler we have a striking illustration of the deficiency of the obedience which prevailed among the Jews. He was seeking eternal life. The Savior directed him to keep the commandments, and enumerated them as follows: Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother: and thou shalt love thy neighbor as thyself." The young man said unto him, all these things have I kept from my youth up: what lack I yet? Jesus said unto him, if thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." Matt. 19:28-21. It is very evident that, although the young ruler had in some way kept the commandments, he surely had not in a proper and evangelical sense obeyed them. Had he possessed the spirit of genuine obedience, he never could have refused to obey the command that the Savior gave him. When we obey such commands of heaven as are popular, honorable, and easy, and refuse to obey what are unpopular and mortifying to the flesh, then are we deceiving ourselves if we think we are obeying any of the commandments as we ought to obey them, for surely we are not. Now such we are fearful is much of the obedience of the mass of christians at this time. Whatever can be done without self-denial, without sacrifice, without much labor, and without much trouble, is done, and this is about all that is done. And as the obedience rendered to God is so deficient, the Christian character of professing Christian is also

very imperfect, because such obedience can never purify a soul, and consequently can never save a soul. Truth is designed to form character. And if it is properly applied, or evangelically obeyed, it will form character, and Christian character, and if it does not shape our character, this want of power in it to do so shows it has not been correctly obeyed.

The Bible is kept in many cases but not obeyed. It may be kept in several ways and yet not evangelically or savingly obeyed.

Perhaps in the great day of judgment the Bible will be found in the possession of many—wrapt up in a "napkin." And many may tell of their esteem for the holy book, how they gave their money and their labor to spread it among the people; others may tell of their zeal in defending it against the attacks of infidels; others again may as an evidence of their faith in it, declare that they accepted it as their only confession of faith, and received into their system of Christian practice, all the holy precepts contained in it. But no reverence alone for the Bible, however great that may have been, no labors to defend it however powerful they may have been, and no simple reception of it as our confession of faith, and hearty assent to the justice and propriety of all its requirements will justify in that day, and secure to us the plaudit, "Well done good and faithful servant, enter thou into the joys of thy Lord."

When it is said, "Blessed are they that do his commandments, that they may have right to the tree of life and may enter in through the gates into the city," we presume the right alluded to, will not consist in the mere doing of the commandments, but in the moral character and fitness for the enjoyment of life, which the sincere and proper obedience to the commandments produces.

Dear reader, it is highly important that you obey the commandments. But rest in no obedience that does not produce a Christian character. Beloved brethren, permit us to urge the subject upon your serious consideration. We accept the commandments of Christ with-

out any exception, and have them all embodied in our Christian system. We rejoice that this is our holy profession. But have we purified our souls in obeying the truth? Here is the great matter. Do we experience a power in believing and obeying the gospel? Remember the encouraging promises, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk and not faint." Is. 40:31. Now do we experience such effects by waiting upon the Lord, and by obeying his commandments? If our obedience is right, it will produce character—Christian character—a Christlike character. And this should be our great object. Let us endeavor from time to time to cultivate the mind that was in Jesus. Let us be sure that we have the spirit of obedience, and the blessed effects of obedience—a Christian life and temper, as well as obedience itself.

—Condensed from an article by James Quinter,
Gospel Visitor, 1865.

COMMUNION NOTICES

We the members of the Salida Church, Salida Calif. have appointed a communion meeting on the 2nd and 3rd of November, commencing at 10 o'clock, A.M.

A hearty invitation is extended to our members and Christian friends on that occasion.

By order of the Church,
Christie R. Cover.

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We have also been requested by our Eastern Brethren to announce that a communion meeting has been appointed September 22, with the members near Maple, Ont., Canada, with a hearty invitation to members and friends to attend.

"For as often as ye eat this bread, and drink this cup, ye do shew the Lores's death till he come."

I Corinthians 11: 26.

CHOOSING A HOME

It would have been interesting and profitable, no doubt, could we have listened to the discussion in the tent of the patriarch Lot, before the household decided to turn their backs on the sacred alters at Bethel. Possibly Mrs. Lot, with a good deal of earnestness, discussed the advantages of city life, and the pleasures of civilized society; reminding her good husband, that she had followed him and his flocks and herds long enough, and had no desire to end her days in a tent. The young ladies might have argued how greatly it would be for their improvement to see something more of the world than the wilderness of Canaan. Lot, too, had a desire for the rich pasture lands of the plains of the Jordan; and so, in spite of his misgivings—for the men of the city were "sinners before Lord exceedingly"—he "pitched his tent towards Sodom,

And, notwithstanding the sad sequel, that unwise example has not lacked for followers from that day to this.

When I see a Christian man, for the sake of making money a little more rapidly, take his young family into a community, corrupt in morals and lacking in religious privileges, I think, he is pitching his tent towards Sodom.

When I see ambitious mothers influencing their husbands to worldliness, and over anxious that their children should make a show in the world—leading or sending them out from the quiet retirement of the home, into the whirlpool of fashionable society—I think, they are going toward Sodom.

When I see young people intoxicated with the false pleasures of evil companionship; deaf and blind to pure and innocent enjoyment; I think they have reached Sodom.

Be careful, friends, where you choose your home, and who are your companions. Many a time, doubtless, did "just Lot" look back, with unavailing regret, to the quiet tent in Bethel, where he watched his flocks in peace, and worshiped at the altar of his God.

—Sel. from Gospel Visitor.

OUR TIMES

The times in which we live are ominous. All lines of prophecy indicate that we are near a crisis in our world's history. How soon it will come we know not. The question of the pre-millennial Advent is growing in importance every day. There are points on which pre-millennialists—that is, Adventists and Millennialists—differ among themselves, but we are agreed in looking for the speedy coming and kingdom of Christ, and as to the condition of things after he comes, we are sure all will be right. In the light of prophecy we see a storm gathering which will soon burst over our fire-doomed world, and, in view of it, we cannot but urge the sinner to flee to Christ as the only refuge from the wrath to come. The golden moments of probation are rapidly fleeting, and what is done must be done quickly. Nothing but an affectionate, practical confidence in Christ will deliver us from the gathering storm of Divine wrath.

"O Church of Christ! read the signs of the times—" Beyond the storm lies the calm; beyond the gloom is the glorious sunshine of Immanuel's land. The warfare is now, the victory hereafter. Here is labor, yonder rest. Here the Cross, there the Crown. A mixture of good and evil we have now, and—as Lord John Napier said in 1593—"undoubtedly to the world's end these vices shall ever increase," but despair not. Our Jesus will triumph. The glory from his throne will rest where the shadow of his cross has fallen. The earth, man's lost inheritance, will be restored to its pristine beauty and blessedness; and in that world to come the "people shall be all righteous, they shall inherit the land forever," and the knowledge of the Lord cover the earth as the waters do the channel of the great deep. May our home be there.

We believe in Jesus the Nazarine, coming to reign, coming in the clouds of heaven, with the thousands and ten times ten thousand at his feet. And though unbelief grows bolder and more bold, and pride rears itself more loftily, and degenerate man strains for Divine power and honors, still do we believe in Christ and in him alone. We will wait for him; and when he comes, we will give him a welcome such as earth never has heard. The song of the morning stars shall be forgotten as the song of the redeemed breaks forth with all its accumulated harmonies and pure concert. Yea angels shall stop to listen, and look down to see ransomed hosts as they wind up the everlasting hills, and roll forth from vanguard to rear-ward the mighty chorus, "Glory to the King of kings." And from eye to eye, and heart to heart, in all that angelic throng the inspiration shall flash; and they shall catch the strain, and strike all their golden wires, and send back from heaven to earth the thunder peal of praise, "Glory to the King of kings!" And CHRIST the King will rejoice, for himself and us! With all the glory on his brow will look down upon the advancing multitudes, and say, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. And again shall swell the mighty chorus, "Glory to the King of kings." — Gospel Visitor.

Historical

THE GROWTH OF THE BRETHREN CHURCH IN COLONIAL AMERICA FROM 1719-29 TO THE BEGINNING OF THE REVOLUTIONARY WAR

MORGAN EDWARDS, who was a contemporary with the Brethren of Colonial America, wrote a History of The Baptists in Pennsylvania, 1770, and is cited by M.G. Brumbaugh (History of The Brethren, 1899), and Floyd E. Mallot (Studies in Brethren History, 1954), as the chief source of information contained in this article. A careful comparison has also been made with Chronicles of The Brethren, by J.M. Kimmel, 1951.

From the above named sources, fifteen congregations are listed in Pennsylvania by the year 1770, with about 763 members; 8 ordained ministers and 13 "exhorters". These fifteen congregations include the Ephratah Society with 135 members (of which more will be said later). One congregation in New Jersey is also included in the above number, and there were possibly three congregations in Maryland before 1775 which are not included. So that by the year 1775 it is estimated that the Brethren Church in America numbered about 800 souls.

Brumbaugh quotes Morgan Edwards' list of these churches in Pennsylvania, with the names of the members in each of them to the year 1770 (excluding Ephratah), which will be given here; their location; date of organization, and names of the first ministers; but for want of space the names of members in each of them will be omitted:

- 57 1. GERMANTOWN: First organization in America: organized Dec. 25, 1723; Peter Becker first minister.
- 40 2. COVENTRY, Chester Co. Pa., was the second, and was organized Nov. 7, 1724; Martin Urner was first resident Elder.
3. CONESTOGA, Lancaster Co. Pa., was the third; organized Nov. 12, 1724, by Peter Becker who was their minister until 1734, when Michael Frantz was baptized and given the oversight under Peter Becker. One year later he was ordained and given full charge.

There are a number of interesting things to relate about this church: CONRAD BEISSEL, founder of Ephratah, was baptized here by Peter Becker on the day it was organized and one month later was put in the ministry and given charge, under Becker. Four years later he withdrew from the Brotherhood, and in 1732, with many of the members following him, founded Ephratah, a "semi-mystical and monastic society, at Ephratah, Lancaster Co. Pa. Several of these buildings are still standing and are being preserved by the Historical Society of Pennsylvania and are now open to visitors.

The members who did not follow Beissel were reorganized by Michael Frantz Sept. 29, 1734. He remained their leader till near the time of his death in 1748. After this reorganization it is said, "The spirit of revival manifested itself in the Church" and before the close of the same year (1734) 19 members were added to them, and the Church which consisted of but 20 members when Elder Frantz commenced his labors in it increased to about 200 during the 13 years of his ministry. Michael Pfautz succeeded Elder Frantz, being ordained only a few weeks before ~~before~~ Elder Frantz died. It is said that his labors were not only ardent, but from the records of the Church ~~they~~ they appear to have been greatly blessed, for during the first year of his oversight 57 persons were added to the church, and during the following years, until 1755, nearly 100 more were added. Many of these members migrated South and West to form new congregations before the close of the Colonial period.

- 20 4. THE OLEY CONGREGATION, Berks Co. Pa., was organized by Peter Becker in 1732.
- 28 5. GREAT SWAMP, Berks Co. Pa., was first ministered to by John Naas from Amwell, N. J. in 1733, and formally organized in 1735 by Peter Becker and Martin Urner.
- 65 6. WHITE OAK, Lancaster Co. Pa., near Lititz, was organized by Michael Frantz in 1736, but members were living there as early as 1729.
- 52 7. LITTLE CONEWAGO: First church in York Co. Pa., 20 miles from York and 107 miles S.W. of Philadelphia, west of the Susquehanna River; organized in 1738 by Daniel Leatherman. In 1865 about 40 families migrated to Illinois; a number of them settling around Astoria. Names among them were: Hamms, Danners, Strennells, Mummerts, Lerews, Millers, Fitzes, Geimans, and Eberts.
- 77 8. CONEWAGO: Second church in York Co. Pa., 14 miles from York, established in 1741. George Adam Martin was baptized at Coventry, came to this place via Conestoga and was their first minister.

George Adam Martin was a member of the Reformed Church before he joined the Brethren at Coventry. He made a separation in the Conewago congregation and drew away about 60 members with him, the result of which was the Bermudian congregation. Later he joined the Ephratah Society under Beissel. George Adam Martin was directly instrumental in founding the "Annual Meeting" among the Brethren in 1742. It appears that he had never fully accepted the Brethren's doctrine, because it is said in History of The Brethren (page 331), "He objected to the Brethren because they argued at the subsequent Annual Meetings for the order and practice established at Schwartzenu. . . He also took offence because, as he says, 'at the very commencement they (the Brethren) adopted needless restrictions, in that they

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did not allow any one who was not baptized to partake of the Holy Sacrament.' He did not kindly receive admonition, because, as he says, 'Every body who knew me considered me a great doctor of Holy Writ.' He did not succeed in drawing the Bermudian congregation with him to Ephratah, and Daniel Leatherman became their Elder.

- 11 9. NORTHKILL, Berks Co. Pa., organized 1748 by Elder Michael Frantz, and in 1850 Elder George Kleine was placed in charge.
- 39 10. GREAT SWATARA, Dauphin Co. Pa., dates from 1752, when George Miller was baptized by Elder Michael Pfautz. It was formally organized in 1856 with Elder Frantz in charge.
11. LITTLE SWATARA, Berks Co. Pa., was organized in 1757. Peter Heckman was their first minister.
- 35 12. CODORUS, York Co. Pa., eleven miles from York; organized in 1758 by Jacob Danner. Among its first members were Rudy Yount, Peter Brillhart, John Brillhart, and Henry Neff. Jacob Danner was the son of Henry Danner, who was a prominent man in the history of York Co. and one of the five commissioners who layed off the county in 1749.
- 58 13. BERMUDIAN CONGREGATION, York Co. Pa., already mentioned as the result of George Adam Martin's withdrawal from Conestoga, and came under the control of Conrad Beissel in 1758. When Martin could not carry this Church with him into the Seventh Day Baptist Church, he left it and went farther West into Bedford Co. and founded Stony Creek.
- 17 14. STONY CREEK, Bedford Co. Pa., founded in 1762 by George Adam Martin, at the time a Seventh Day Baptist. The congregation at first held with him but later returned to the practice and faith of the Brethren Church.

Of the Colonial period M. G. Brumbaugh says, "The growth from 1724 to 1770 was good. The Church prospered. Her elders were noble men. They wrought wisely and well. It was no small matter to travel long distances in a wilderness, preach in private houses, organize new congregations, and at the same time maintain a growing family in a new country. Add to this the fact that the Brethren were all Germans, that the population was dominantly English and their success was wonderful. Surely the Lord was with them."—D.F.W.

THE LESSON OF SORROW

By sorrow men learn that they need to be fed with higher food; that they must rest on stronger supports; that they must have other friends and friendships; that they must live another life; that there must be something that neither time, nor chance, nor accident can undermine and sweep away. When men have learned the lesson of sorrow, they look upon the trouble not as being less troublous, but as, from the higher point to which they have risen, unreal and dreamy. —Selected

BITTER SWEET

Thus it is o'er all the earth,
That which we call the fairest;
A prize for its surpassing worth
Is always rarest.

Iron is heaped in mountain piles,
And gluts the laggard forges;
But gold flakes gleam in dim defiles,
And lonely gorges.

The snowy marble flecks the land,
With heaped and rounded ledges;
But diamonds hide within the sand,
Their starry edges.

God gives no value unto men,
Unmatched by meed of labor;
And cost and worth has always been
The closest neighbor.

Wide is the gate and broad the way,
That opens to perdition;
And countless multitudes are they,
Who seek admission.

But strait the gate, the path unkind,
That leads to life eternal;
And few the careful feet that find
Its hidden portal.

All common good has common price,
Exceeding good, exceeding;
Christ bought the keys of Paradise
By cruel bleeding.

And every soul that wins a place,
Upon its hills of pleasure;
Must give its all, and beg for grace
To fill the measure.

Were every hill a precious mine,
And golden all the mountains;
Were all the rivers fed with wine
By tireless fountains.

Life would be ravished of its zest,
And shorn of its ambition;
And sink into the dreamless rest
Of inanition.

Up the broad stairs that value rears,
Stands motives beck'ning earthward;
To summon men to nobler spheres,
And lead them Worthward.

—Selected.

BIBLE STUDY

--EZEKIEL--

Ezekiel was the son of Buzi, a priest probably of the family of Zadok. He was the younger contemporary of Jeremiah, and prophesied before and after the destruction of Jerusalem. He was in the land of captivity and not with Jeremiah in Judah and Egypt. He was one of the leading Jews at Jerusalem, who, together with King Jehoiachin was carried away by Nebuchadnezzar.

A chief characteristic of Ezekiel's writings is their visionary nature. In this respect they resemble Daniel, Zechariah, and the Revelation of St. John. His utterances doubtless did much to work the reform which was accomplished during the Captivity; the old tendency to idolatry giving place to a staunch and loyal monotheism. Ezekiel insists strongly upon the observance of the law, ceremonial, as well as moral (in this, showing perhaps his priestly descent—he is "the most priestly among the prophets"). At the same time he lays stress upon the necessity for personal righteousness and upon personal responsibility.

The style of this Prophet is generally narrative, but there are a few poetical chapters, (chap. 32). It is marked by a frequent use of symbols and illustrations, which are frequently worked out into parables. Thus we have the "mortar" (chap. 13), the "vine" (chap. 15), the "marriage" (chap. 16), the "eagle" (chap. 17), the "two sisters" (chap. 23), the "pot" (chap. 24), the "cedar" (chap. 31) and the "shepherds" (chap. 34).

The closing chapters of the Book are aglow with the light of a new day and with the vision of the city whose name shall be "The Lord is There."

Did God raise up an army out of dry bones?

Why was God so displeased with Gog? and did He destroy their land or nation?

What were the people to offer as an offering?

What was the measurement of the City spoken of in the last chapter?

--James Graybill, Goshen, Ind.

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"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

THE BRIGHTEST SIDE LAST

I learn as the years roll onward
And leave the past behind,
That much I have counted sorrow
Just proved our God is kind,
That many a flower I longed for
Had a hidden thorn of pain,
And many a rugged bypath
Led to fields of ripened grain.

The clouds but cover the sunshine,
They cannot banish the sun;
And the sun shines out the brighter
When the weary rain is done:
We must stand in the deepest sorrow
To see the clearest light,
And often from wrong's own darkness
Comes the very strength of right.

We must live through the weary winter
If we could but value the spring;
And the woods must be cold and silent
Before the robins sing;
The flowers must be buried in darkness
Before they can bud and bloom;
The warmest and sweetest sunshine
Comes after the storm and gloom.

So the heart from the hardest trial
Gains the purest joy of all,
And from the lips that have tasted sadness,
The sweetest song will fall:
For as love comes after sorrow,
And joy is the reward of pain,
So after death comes heaven,
And out of our loss the gain.

—Selected.

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THE JEW "FIRST" AND "ALSO" THE GENTILE

In a recent church periodical of another denomination, after an able and interesting presentation of Old Testament prophecies concerning the Salvation of the Gentiles through Jesus Christ, appears the following statement:

"We thus conclude that it was only through the disobedience of His own chosen people, that God finally turned to the Gentiles to seek out a peculiar people for Himself.

In our common way of expressing it, we might say that God just became tired of trying to keep Israel in the way of His commandments, and He decided to start all over with a new people and a new law which was to be established by His own Son Jesus Christ."

This same idea was expressed from the pulpit some time ago by a young minister, who said, "Christ came to his own people the Jews and they rejected him, and so he went to the Gentiles and chose of them a church to be his bride."

The idea expressed in both of these statements is that God's goal for the Jews and the Gentiles is not the same, that the New Testament Church is unrelated to the Old Testament prophecies, and promises, and people. Because this idea has found wide acceptance with many church members of the Fundamentalist parts of Protestant Christianity, and in the last quarter of a century has become an interdenominational movement, it is quoted here for study and some comments which seem expedient. The question, therefore, under consideration, is: Did God "decide to start all over" with a "new people" and a "new law?" or, Is the New Testament the sequel of the Old? and the calling of the Gentiles for the same goal as for the Jews?

First, and most important, in answering these questions, is the historical fact that the Church was not founded of Gentiles; but wholly of Jewish membership, and remained so for about ten years after Pentecost before the first Gentiles were received into it. Acts. 10. The twelve apostles were all Jews; as were also the "hundred and twenty" who were probably the same company that were together when they received the baptism of the Holy Ghost on the day of Pentecost. On the same day there were added to them "about three thousand souls." Shortly afterward there were five thousand together in the temple; thence there were "multitudes" of them. None of these thousands were Gentiles; but all Jews—children of Abraham according to the flesh—to whom the promises were made. Not a "new people," but Israelites who were God's people under the Old Covenant, in a changed relationship under a "new" or "better covenant" which was established

upon better promises." Heb. 8:6. It is called the "new" covenant because it superceeded the "Old" which was made at Sinai. It was the covenant of the promised blessing in Christ, which was confirmed before of God in Christ, for both Jew and Gentile, four hundred and thirty years before the Old Covenant made with Israel at Sanai. Gal. 3: 8, 17, 22. But it could not be put into effect until the blood of Christ was actually shed for the remission of sins, and they were baptized with the Holy Ghost, according to the promise. For the essence of the New Covenant is the remission of sins, and the laws of God in the heart. Heb. 10:15-17. Peter, preaching to his own nation (Acts. 3:25), "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto YOU FIRST God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." Many of them believed Peter's preaching and joined the Church. "And the Lord added to the Church daily such as should be saved." Thus the CHURCH was already the established, living, growing BODY OF CHRIST at the time Cornelius and his company (who were the first Gentiles to be admitted) were received into it about ten years after Pentecast.

WHEN THE CHURCH WAS FOUNDED

The founding of the Church may be said to have consisted in three principle acts of our Lord: (1) The choosing of the twelve to be his apostles; Matt. 10; Mr. 9; Luke 6. (2) When he gave them the "Cup" (the token of the New Covenant) in the upper room, and said, "For this is my blood of the New Testament (covenant), which is shed for the remission of sins," and at the same time gave them the New Commandment. (3) When it was accomplished and sealed by the baptism of the Holy Ghost upon the day of Pentecost. For "it is the Spirit that quickeneth."

Pentecost is commonly called the "birthday" of the Church, because on that day a faithful remnant of Old Covenant Israel were born again of the Spirit and became the living BODY OF CHRIST with POWER to carry out the commission he gave them, (Matt. 28: 19, 20; Acts. 1:8)— "To the Jew first, and also to the Gentile."

The Three Thousand who joined the Church on the day of Pentecost was a mighty witness to their divine commission, and the "firstfruits" of their labors. Jesus had said to them, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain

The apostles' office in the Church is permanent; therefore Paul says in Eph. 2:20, "... And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." Again we read of the New Jerusalem "the bride, the Lamb's wife," that on the gates of the wall of it are the names of TWELVE TRIBES OF THE CHILDREN OF ISRAEL, and in the foundation, THE TWELVE APOSTLES OF THE LAMB. Jesus had

said to them, "Ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. Matt. 19:28. Thus it appears that Jesus ordained the twelve apostles to be the new heads or princes of the redeemed and reorganized Israel. For he told those rulers who cast him out of the vineyard, "The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof." Matt. 21:43. But to Peter he said, "I will give unto thee the keys to the kingdom of heaven." The pattern for these princes and judges of the tribes is found in ancient Israel. Josh. 22:14; Num. 1:4; Ex. 18:25,26. We are told in the Bible dictionaries that the Hebrew word for "judge" has a much broader meaning than the English word, meaning: "not only the vindicator, the punisher, but also the defender, the deliverer." Israel's judges, therefore, did not differ from their brethren in citizenship, but in office only.

But it is objected that "Israel as a nation did not accept their Redeemer and King." It is quite evident that the chief rulers, with perhaps a large majority, of the people, did not accept him; and to them he said, "Your house is left unto you desolate, and hundreds of thousands of them perished in the fall of Jerusalem. But a faithful elect remnant did receive him; and to them he said, "I have ordained you that ye should go and bring forth fruit, and that your fruit should remain." Paul says (Rom. 3:3), "What if some did not believe? shall their unbelief make the faith of God without effect?" "Even so then at this present time also there is a remnant according to the election of grace. . . What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded." Here "Israel" is divided into a believing and an unbelieving parts. The believing "elect" who "obtained it" are without doubt the chosen ones of whom the Church was founded, and the many thousands of others who joined it afterward; and the "rest who were blinded" were those who refused to repent and believe the gospel.

In view of the forgoing considerations, it would not be consistent with the Scriptures to believe that God "decided to start all over with a new people", nor that the "Church" is unrelated to the Old Testament promises and prophecies. Romans 1 says, ". . . the gospel of God, which he had promised afore by his prophets in the holy Scriptures, concerning his Son Jesus Christ our Lord. . . By whom we have received grace and apostleship, for obedience to the faith AMONG ALL NATIONS, for his name. . . For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the JEW FIRST,

AND ALSO TO THE GREEK (GENTILE)

Abraham was not a Jew, nor an Israelite. But the children of Jacob, who was named Israel, were called FIRST to be heirs of the promises made to Abraham which had both a temporal and an eternal prospect. But the eternal inheritance was to be

(Continued on page 228)

THY KINGDOM COME.

By David A. Skiles.

In the oft repeated prayer, which we call "The Lord's Prayer" we have the above words of intercession; and these words being from the mouth of Jesus himself, we may call it the perfect prayer.

During the centuries of the antediluvian world we have no account of Kings and Kingdoms during that age. But after Noah's posterity became multiplied we read of many kings and their conflicts and warfare, as also of one Melchisedec who was without beginning or ending and truly foreshadowed the coming King who was to be king of kings and Lord of Lords. Self aggrandizement and warfare so prevalent among the early kings has also been the prevailing history of earthly kings down through the ages since.

The record of king Saul, the first king of Israel is a clear demonstration of the assumption of unwarranted authority and its consequent result in losing his throne and kingdom, and finally in the depth of his guilt and remorse he sought communication with his former counselor, the prophet Samuel, who had anointed him king, and even sought it through the power of witchcraft, only to be further lowered to disappointment, despair and dejection. Proving what the Prophet had told him "To obey is better than sacrifice and to hearken than the fat of rams, for rebellion is as the sin of withhcraft, and stubbornness as iniquity and idolatry." And so down through the history of time apparently there were more wicked kings than righteous ones. Thus demonstrating the insufficiency of human autocracy.

Isaiah the prophet by (inspiration of God), in his day could look down through the coming years and envisage a new, more glorious and a perfect king and Kingdom. And as this time approached there came Wise Men to Jerusalem saying, "Where is he that is born King of the Jews?", and as they found the child; king; they may have thought, "Here is the Seed" of which it was promised by God to Abraham that in it should all the

nations of the earth be blest." And of this one John the Baptist proclaimed "The kingdom of heaven is at hand," Matt. 3:2. A new kingdom and king now at hand.

Jesus in the beginning of his royal ministry on earth himself declared Mark 1:15. "The time is fulfilled, and the kingdom of God is at hand, repent ye and believe the gospel." Christ the theocratic king could now speak with supreme authority, and he told Nicodemus, John 3. "Except a man be born of water and of the spirit, he can not enter into the kingdom of God" here is the initiating right into his kingdom.

In God's great handiwork we see two phases or stages of the kingdom of God. Jesus told the Pharisees Luke 17:20,21. "The kingdom of God cometh not with observation. Neither shall they say lo here, or lo there, for behold, the kingdom of God is within you." In Romans 14:17, we read, "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." Here is the first phase of the kingdom of God. Of his kingdom on earth, Militant. Which denotes warfare; Not carnal, but mighty through God against spiritual wickedness if this war is to be fought and won. So may we not well pray, **THY KINGDOM COME. BE, AND REIGN WITHIN US.** In full allegiance and loyalty to Christ our Sovereign.

The second phase of the kingdom of God is the triumphant stage, as seen by the prophet Daniel Ch. 7:27. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Yes, when Christ will have come the second time without sin unto salvation, when he will have caught up the saints both dead and living, and then taken over the reins of government to be king over all the earth for one thousand years, reigning with his saints in glory, and in the utter absence of satans power, when his will will be done in earth as it is in heaven, and after which time as the apostle Paul declares, I Cor. 15:24, 25. "Then cometh the end, when he shall have delivered

up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet."

So in view of what God has in store for his faithful and obedient subjects of his kingdom, may we not with great desire and fond anticipation pray, **THY KINGDOM COME.**

—Rossville, Ind.

DOUBLE STANDARD

By J.I. Cover

Double standard seems confusing to our understanding, and well it may! Yet in ways of dealing, and living we see the attempt is being made by many to live, and deal this very way. At home life, and in family dealing, and association the attempt is to live a good moral life, or to come closer, to live according to the Bible; then in public dealing, and business to adopt a standard of working to advantage, and competition, even to venturing out in many dishonest ways. In this the plea could be that to be successful, we must do as other, or that business dealing is simply calculating, taking and giving, outside of Morality or virtue. We believe the common procedure of us all is to formulate a way of living, and dealing, that gives us ease of mind, and energy to carry on in life, that becomes an established way of living. The way of wisdom that comes from above, and is approved of God, is to have one Standard; the Word of God, and happy and blest are all who live by this divine Standard that meets every need, or emergency, and the result: "Godliness with contentment is great gain; having the promise of the life that now is, and that which is to come".

The Double Standard way is manifest in two phases

1. The Hypocritical way of pretending to follow the word of God in all public acts, and secretly to engage in ways of evil for gain or otherwise. Jesus rebuked the higher class of Jews, and likened them to whited sepulchres, cups clean outside, inside full of filth, and excesses, They devoured widow's houses, and for a

pretence made long prayers, and praying in public, justifying themselves, telling of their good deeds, and condemning others. They would not give up their Double Standard for the Divine Standard, Jesus gave in the Word of God. 2. The other phase is boldly to profess the possibility of living by a double standard; latitude being given to have just a moral standard, or profess to have the divine standard; and then claim the conditions of the affairs of this life demand a standard that recognizes the privilege to meet on equal terms any earthly condition, that may confront us, with methods that will work to bring financial gain, or social status, even at loss or expense to others, and so use the following sayings: "The end justifies the means," "Be ready to take advantage," "Study your opponent," "Life is a struggle to reach and keep on top," "Gain is godliness, desirable, and necessary," "I must amass a fortune to leave to my relatives," "I must make enough to see me through life," "I will take it easy when I make my pile," "I may borrow from others for gain though I may not be able to pay it back," and "Money is power." Jesus says "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and Mammon."

Though the attempt is made to use the Double Standard, no one has ever been successful to live a double life. The Apostle James says, "A double minded man is unstable in all his ways- - - Cleanse your hands ye sinners; and purify your hearts ye double minded." anyone trying to live by a double standard, is double minded.

Double standard, double way;
Light and darkness mixing;
Double minded standard play,
Doom and judgment fixing,

Double standard, double dark,
In this world of evil;
Double dealing ways that mark,
Promptings of the devil

Double faced, of good and ill,
Shows a weakster fawning,
To the power a soul to fill;
Good and virtue pawning.

Double dealing, doublecross;
Double harvest reaping;
Double, deeply be the loss,
At the time of sleeping.

Lives of evil, pleasure, sin,
Wanton, unbelieving;
Double suffering enter in;
Second death receiving.

—1160 Star Rt., Sonora, Calif.

THE LOVE OF MONEY

"For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

Among the many dangers that are threatening the child of God today, is the inordinate desire for earthly treasure that is getting into people's hearts everywhere. We are living in a day when nearly everything is reckoned in dollars and gold. Even the bodies and souls of men are being valued with money. High wages have given even the poor a taste for finery and luxury, so that ordinary people in great numbers truly believe that life consists mainly in the abundance of things which they may have. Everywhere people are eagerly grasping for more of this world's "Good things." It is a contagion that seems to permeate the whole earth. And sad to say, the Lord's own people are not escaping these things of the world and the flesh either.

If people would read their Bibles more and notice some of the awful things which God says about riches and treasure and the so-called "Good things" of this life, they might think twice before they would so eagerly set their affections on earthly things. We do not recall of one good thing the Lord ever said about riches. He solemnly warned His disciples against these things, by saying: "How hardly shall they that have

riches enter into the kingdom of God." Why is it then, that people by the millions are so eager for a thing which may shut the gates of heaven to them forever? Paul warns us that even the desire for riches has caused people to wander from the faith. And Jesus said that riches "Choke" the Word of God. How dangerous it is then, for God's people to entangle themselves with something that chokes and strangles the blessed Word of God in their lives, and makes them wander from the faith. No wonder Paul wrote to Timothy, "But thou, O man of God, flee these things."

Some time ago while meditating on the sixteenth chapter of Luke, we were surprised to discover that in this the only case where the New Testament reveals a soul in the lost world, that soul got there because of riches. Notice that the Scripture does not name any particular sin which that rich man in Hades had committed. It does not say that he murdered, or committed adultery, or that he even lied. It simply says that he was a rich man, and that he was clothed in purple and fine linen, and fared sumptuously every day. And when in the lost world that poor wretch cried for a drop of water, he was reminded that he had his "Good things" in his lifetime. Ah, how that ought to make us shrink from the world's so-called "Good things." Of course it was not merely that man's "Good things" that sent him to the lost world. It was because his "Good things" made him neglect eternal things. AND HERE IS WHERE THE DANGER LIES. PEOPLE WITH MANY "GOOD THINGS" LEARN TO LOVE THOSE THINGS, AND CONSEQUENTLY THEY NEGLECT THE HEAVENLY THINGS. That is why the Lord said not to lay up treasure on earth, but in heaven, "For where your treasure is there will your heart be also." Therefore "Love not the world, neither the things that are in the world."

Paul also admonishes us that the "Will" or the "Desire" to be rich is apt to drown men in destruction and perdition. "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all

evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows," I Tim. 6:9,10. It is not so strange then after all that the rich man ended up in the lost world. He loved his money, like most people do. And since the love of money is the root of all evil his money no doubt led him into all manner of hurtful lusts and sins.

How blessed then it is that God in His infinite wisdom has kept so many of His people poor. Have you ever noticed how the Gospel and the blessings of grace are mentioned in connection with the poor? When Christ announced His mission on earth, He said first of all that He had come to "Preach the Gospel to the poor." And look also at these Scriptures: "Blessed are ye poor: for yours is the kingdom of God." "Hath not God chosen the poor of this world rich in faith." "Blessed are the poor in spirit, for theirs is the kingdom of heaven." But notice He speaks here not merely of the "Poor," but the "Poor in spirit." Many a poor man has the desires of the rich. That man is not "Poor in spirit." And on the other hand there are some noble believers who have considerable of this world's goods, but who are nevertheless "Poor in spirit," and rejoice to live humbly in this world, and serve God with their means. If you can be thus "Poor in spirit," money may not hurt you. But whatever our lot as believers, let us be content with such things as we have, and strive to be genuinely "Poor in spirit," remembering that we are so rich in grace that the very kingdom of God is ours.

Lord, help me to escape this strange spell which money has cast over the world. Help me to realize how utterly impossible it is for this perishable thing which was designed only to provide for the perishable part of men's natures to meet any really deep need of an immortal being. And, dear Lord, save me from the baseness of turning over money to Thy cause from mercenary motives. Forbid that I should give tithes with an eye to getting something from Thee in return. Help me, Lord, to think of Thee as my Father, and then

I shall find joy in giving, even as I find joy in giving to my loved ones around me. Amen.

—A selected article in Feb. 1927 Vindicator.

THE JEWS FIRST
(continued from page 220)

fulfilled in Christ, in whom the Gentiles were promised a like inheritance with Israel. For the "everlasting covenant with Abraham was: "And in thy seed shall ALL THE KINDREDS OF THE EARTH BE BLESSED." Because Paul preached to the Gentiles that they were also called of God to become THE SEED OF ABRAHAM through Christ, and heir with Israel of the same promised blessing, he was bitterly persecuted by the Jews, and finally suffered martyrdom. This was the "mystery" of the gospel which was "now (in Paul's time) revealed unto his holy apostles and prophets BY THE SPIRIT; that the GENTILES should be FELLOWHEIRS, and of the SAME BODY, and PARTAKERS OF HIS PROMISE IN CHRIST BY THE GOSPEL." Eph. 3:1-6; and determined by God in Christ from the beginning of the world. v. 9-11. "For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers, but FELLOWCITIZENS WITH THE SAINTS, and of the HOUSEHOLD OF GOD." Eph. 2:18,19. "There is ONE BODY, and ONE SPIRIT, even as ye are called in ONE HOPE of your calling." Eph. 4:4. "For if they which are of the law be heirs, faith is made void, and the promise of none effect. . . Therefore it is of faith, that it might be by grace; to the end the PROMISE might be sure to ALL THE SEED; not to that only which is of the law, but to that also which is of the faith of Abraham; WHO IS THE FATHER OF US ALL. Rom. 4:14-16.

The calling of the Gentiles ALSO, and their inheritance of the promised seed of Abraham, the same as Israel, is symbolized in the "olive tree" in Romans 11, where they are represented as being a "wild olive tree." It will be observed that they do not subsist upon their own root and stock, but are "cut out" of it and "grafted in among" the native branches which were never broken off, and WITH THEM PARTAKE of the root and fatness of the "olive tree." Thus those faithful Israelites of whom Jesus founded the Church, to whom he said, "but I have called you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain", and the many thousands of others who joined them before the fall of Jerusalem in 70 A.D. must certainly have been the native branches which were never "broken off." And the wild branches (Gentiles) were grafted in among them and also bore fruit; for the apostle says in Rom. 11:13, "That I might have some fruit among you ALSO, as among other Gentiles. And those who were "broken off"—if they abide not yet in unbelief—may be grafted in again into THE SAME TREE and are saved by the Deliverer out of Zion who takes away their sins. This is none other than Christ the son of David, and the New Covenant in his shed blood; for the essence of the New Covenant is the remission of sins, and this is the Covenant which Jesus confirmed with his disciples in the upper room.—D.F.W.

THE HAPPY ONES

The greatest sermon ever preached is that recorded in Matthew, chapters 5 to 7, the sermon on the mount. It was delivered by the greatest preacher of all times, Jesus Christ. Its purpose is to teach men how to be happy, not at some future day but here and now. Let us learn its secrets.

Surely the opening "blessed's" make plain to us that we can be happy under all conditions. It is the right of all, whether poor, sorrowful or lonely. Even when reviled and persecuted, men can be happy. This heavenly happiness is a sign that we are really in the kingdom of heaven. It overflows, "Rejoice and be exceeding glad." Such blessed hearts serve as mirrors in which men can see God.

Indeed what would the world be like without these representatives of God? They are "the salt of the earth" and "the light of the world." They keep alive on the earth, that righteousness which exceeds the righteousness of the Scribes and pharisees." The Christian is the world's only light that, penetrates the fog of events, pierces the darkness of death and locates Heaven.

Jesus Christ is the only one who perfectly understands the things which hinder mankind's happiness. Lovingly and yet pointedly. He lists them for us: A mean spirit is a lean spirit, says the Lord, Matt. 5: 21-26. Says one, "The soft answer is the lightening rod that averts danger to the building over which it is placed." Christ goes on to tell us that lust, unbridled passion, is worse than a diseased eye or a sick member of the body, Matt. 5:27-32.

No amount of thoughtless vows can change the future, Matt. 5:33-37. "Cross my heart," we say. How much pain we would save ourselves and others, if we would shun foolish talking and insincere words. The happy man is a gracious man, continues Jesus. The Roman law compelled a Jew to walk a mile carrying a soldier's burden. The law of grace in Christ, bids us go two miles. Selfishness kills happiness; unselfishness does

not seek reward, Matt. 5:38-48. Said Lord Bacon, "He who studieth revenge keepeth his own wounds green." The happiest man is he who loves even his enemies.

In Matt. 6:1-4, our Lord reminds us of the religious leaders of whom history says, "He carried a bag of alms on his back, where all could see it as he helped the poor." No, the blessed are those who forget all their good deeds, otherwise the reward is lost. So many prayers begin, continue and end with self. In verses 5-15, Jesus tells us that we should begin with God. Affections centered on material gain or possessions bring tragedy. Such is the curse of our twentieth Century. It was so in Jesus' day, V. 19-34. David Livingston said, "I will put no value on anything, except as I hold it in relation to the Kingdom of God."

How miserable is the man, who is always pulling out the mote in his brother's eye; he is never satisfied. How many of us fail to deal with personal failings, while seeking to correct in others, Matt. 7:1-6. Do you long to be happy? Are you painfully aware of one or all of these hindrances to happiness? Thank God there is a remedy. Matt. 7:7-12, Ask. . . Seek. . . Knock, and it shall be given unto you. Said Charles Spurgeon, "He who wins with heaven is the man, who grasps the rope boldly and pulls courageously with all his might."

As He closes the sermon, Jesus says, "Beware." Don't be imitators. What you are comes before what you do. You can hang sugar-coated apples on a Christmas tree but only an apple tree produces apples. Are we imitators of Christ only? If so our happiness will depend on happenings. Or, do we have Jesus Christ in our hearts as our very life? Then and then only, will we possess a heavenly happiness that will stand the test of trial and sorrow. Let us examine ourselves by this standard of the Kingdom, Jesus' sermon on the Mount.— A selected article in Bible Monitor, 1956.

The reason we can have patience is that we know the present is passing, and our hope is in the future.— Selected.

ARE WE OBEYING THE FOURTH COMMANDMENT?

One of the knotty problems for many Christians is to give a satisfactory explanation for observing the first day of the week instead of the seventh, as a day of rest. The problem seems intensified when presented by one who holds the belief that you can only be saved by keeping the seventh day. Then the loose regard that many people have for the Lord's Day raises further question about our responsibility of keeping sacred one day in seven. Has the Lord's Day become a "Holiday" for many people because we have the wrong Holy Day? If the day has been changed, where is the Scriptural evidence for it? These and many other questions deserve careful consideration by those who love the Lord. Because if we love Him, we will keep His commandments.

ONE DAY FOR REST

When God completed His six creative days, in which His crowning work was the creation of man in His own image, He pronounced a blessing upon the work of His hands by saying, "It is good." Then God rested on the seventh day from all His work, and blessed the seventh day and sanctified it." In the two closing days of the creation week, God established two permanent institutions for all time. On the sixth day the family or home was established. On the seventh day we have the setting apart (sanctifying) of one day in seven for rest. To press the claim at this point that the seventh day of the week is the only day God ordained for rest is also to say that the only day for people to get married is on Friday, or the sixth day. We must keep in mind that it was not called a Sabbath day until about twenty-five hundred years later. (Exodus 16:23; 20:8-11) Therefore, it had a distinctly Jewish character attached to it and was to be regarded by the Jews as a day of spiritual significance.

THE SABBATH GIVEN TO THE JEWS

We must "rightly divide the word of truth" and the Scriptures speak of Jews, Gentiles, and the Church of God. (I Cor. 10:32) It was a "sign" to the "chosen people" that the Lord had set them apart as a nation, and that they were continually to serve the one true God who had created the world in six days and rested on the seventh. (Exodus 31:12-17) It was also a memorial—a weekly reminder of God's power. "REMEMBER that you were a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched-out arm; THEREFORE the Lord thy God commanded thee to keep the Sabbath day." (Deuteronomy 5:15) It seems as though the best way to keep this before their minds as a constant memorial was to give them strict laws forbidding them to work. While they were in Egypt they were in bondage to work and were powerless to free themselves. But God had reached down with a strong arm and brought them "forth out of the iron

furnace" of affliction. The absolute cessation of work during this weekly sabbath was a test of their loyalty to God who was able to deliver them from bondage. To keep the day holy was to live in true gratitude. To profane the sabbath was a sign of apostasy.

THE SABBATH WAS TO PASS AWAY

There was a "greater rest" to take place when God rested following the creation of the world; and a "greater deliverance" from bondage was to be experienced by more people than those who came out of Egypt. These two acts of God were only small object-lessons of what His mighty power was yet going to accomplish. The Jews whom God chose as the "cradle of Christianity" were to bring into the world the Savior. He was to bring rest of soul to all who would receive Him. And the resurrection was to be the focal point of truth to accomplish man's deliverance from the bondage of Satan, giving man this rest of soul. Therefore, the Sabbath day was spoken of as passing away. According to the prophet Amos, it would come to pass in a day when the sun would go down at noon and the earth would be darkened in a clear day. (Amos 8:9,10)

The New Testament speaks of the old covenant being "done away." This included the ceremonial rites and feasts of which the weekly sabbath was one. These were just a "shadow of things to come." (Colossians 2:17) Christ had cast His shadow before in the form of Old Testament rites, ceremonies, feasts, and Sabbaths. Therefore they were "nailed to the cross" and fulfilled in Christ.

THE LORD'S DAY WAS FORESHADOWED

Israel had been given seven Holy Days or Sabbaths which were all to pass away and be fulfilled in Christ. They are mentioned in Leviticus 23. The Passover and Unleavened Bread were fulfilled in Christ, for "Christ our passover is sacrificed for us." The third feast was the firstfruits and the sheaf was to be waved before the Lord "on the MORROW after the sabbath." Beyond a shadow of a doubt this was to typify the resurrection because Paul tells us in I Corinthians 15:20: "Now is Christ risen from the dead and become the firstfruits of them that slept." The next feast was that of Pentecost and it too was to be on the MORROW after the sabbath. If the Sabbath was to be the day of special significance throughout the Christian dispensation, would we not expect these two events, the resurrection and Pentecost, to fall on that day? But being a "shadow of things to come" the shadow fell on the "first day of the week"—"the MORROW after the Sabbath." Prophetically, the time was cast on the sundial of God's redemptive time clock. This cannot be overlooked. The "first day of the week" was to emerge as the day of worship in keeping with these most important events, the resurrection and Pentecost.

APOSTLES DID NOT ENFORCE THE SABBATH

Getting the church to realize fully the simplicity of the Gospel brought on a conflict. This came to a real test in the admission of Gentile believers. Many Pharisees were interested in making all believers come through the door of "keeping the law of Moses" in order to be fullfledged members of the body of Christ. So the church leaders met at Jerusalem to consider the matter. There were two points about the conference that have value in our study of the Sabbath which is part of the "law of Moses." They were careful not to tempt God by putting a yoke upon the neck of the disciples which neither their fathers nor they themselves were able to bear. (Acts 15:10) "It seemed good to the Holy Ghost" and to the church to lay upon the Gentiles "no greater burden than these necessary things." Apparently the Sabbath was not a "necessary thing." At least these Pharisees who were zealous for the Sabbath and its many details must have had a concern about the Gentiles and their attitude toward it. But when the letter was sent to the churches the Sabbath observance was not included.

APOSTLE PAUL WARNS AGAINST ITS OBSERVANCE

To the Galatians he wrote a rather stern letter because there were some who were departing from the simplicity of the Gospel and were obeying another gospel. He was concerned as to why they had brought themselves under "bondage." He said, "Ye observe days and months and times and years." He called them "foolish Galatians" because they were "bewitched" into a false way of life.

To the Colossian believers he said, "Let no man judge you in meat or in drink, or in respect of an holy day, or of the new moon, or of the sabbath which are a shadow of things to come but the body (substance) is of Christ." The promoters of sabbath-day observance seem to ignore this implicit command to avoid judging people regarding the observance of "days." While we believe the first day of the week is the day for the Christian Church to observe we would not judge those who want to keep another day.

NEW TESTAMENT SIGNIFICANCE OF THE FIRST DAY OF THE WEEK

The claim that Catholics changed the sabbath from the seventh to the first day of the week is unfounded. There is every indication that this was recognized as a very special day from the time of the resurrection. On this resurrection day Jesus met with the disciples. One week later he met with them again. By these appearances Jesus adds weight to the truth that the "first day of the week" was to have special emphasis.

But the most conclusive evidence is found in Acts 20:6,7. Here Paul stayed at Troas SEVEN days—a full week. But it was on "the first day of the week when the disciples came together to break bread" that "Paul preached unto them." They were al-

ready keeping the first day or the Lord's day with special meaning, and apparently did not keep the Jewish Sabbath. When Paul wrote to the Corinthian Church about "the collection for the saints" it was to be gathered together "upon the first day of the week." (I Corinthians 16:1,2) The Apostle John was "in the spirit on the Lord's day." It is likely that this referred to the "first day of the week," the day the disciples were accustomed to gathering for worship. The Bible nowhere teaches that "the Lord's day" is the Sabbath or seventh day. The Lord's Day must be our Sunday. While the Sabbath has passed away or has been fulfilled in Christ—the fact that one day in seven is to be a day of rest is still to be observed. This principle was established at the time of creation twenty-five hundred years before the Sabbath was instituted. We today are not under the Jewish Sabbath with a death penalty attached for disobedience. But we are committed to a higher way of life with the law written in our hearts. Law says you must or else you will suffer the consequences, while grace gives us the desire to obey and rewards with blessing.

KEEPING THE LORD'S DAY HOLY

When Jesus came on the scene of His earthly life, He came face to face with the Pharisaical interpretations and additions to the meaning of the Sabbath day. It no longer was typifying the original purpose God had intended. Like the man traveling from Jerusalem to Jericho, this sacred day had been stripped and robbed of its true meaning by Pharisaical thieves and left half dead. As far as the Jews were concerned, this day was altogether dead and helpless for doing good and extending a helping hand. Here is where the Jews and Jesus came into real conflict because He used the day for deeds of kindness such as healing the sick. Because Jesus attempted to get rid of the Pharisaical rubbish that through the years had accumulated around the Jewish Sabbath day, some people are inclined to think that He was not interested in promoting one day in seven as a day kept sacred. But He was showing that one of the best ways to keep it holy was to do good. The Jews had overloaded the day with "restraints," straining at "gnats" and swallowing "camels." They said that you should not "walk upon the grass because it would become bruised and that would be a kind of threshing; nor catch a flea for that would be a kind of hunting; nor wear nailed shoes, which would be bearing a sort of burden." They were not supposed to begin a new thing on the afternoon before the Sabbath, because the workmen might forget and work after sunset. So we could go on and on and show how they had strained and strained for "gnats" with their legalistic, Pharisaical netting.

While the Jews were inclined to pervert the Sabbath day with restraints that made it a burden instead of a day of blessing, Christian people today seem to have swung to the other extreme. the tendency today is to remove all restraints and the Lord's Day has degenerated into a holiday instead of a Holy Day for many people.

For the Christian, there are three things necessary for the proper Lord's Day observance. First, we should recognize God on this day by gathering together for worship. We are warned in Hebrews 10 that we are not to forget to do this "as the manner of some is and so much the more as ye see the day approaching." Second, rest or refreshment is needed physically, mentally, and spiritually. Through the cessation of the routine duties that we have pursued throughout the week, and through engaging in worship we open the door wide for the needed refreshment. But the primary emphasis of the day is not rest from physical labor but "rest of soul" as typified in the creation rest following the six creative days. Hebrews 4:3 shows that creation did not exhaust the meaning of God's rest. And "he that entered into his rest, he also hath ceased from his own works, as God did from his." (Hebrews 4:10) Now, since we have "rest of soul" having ceased from our own works through trusting in the finished work of Christ, we have a divine obligation to propagate the truth. This is the third aspect of the Lord's Day and it may take great physical strength to carry the message of "rest" to troubled souls. And our great mission field will be those who carelessly use this day for self-gratification. This is one clue that they have not found the "true rest." The true rest gives rest of soul—with a restless soul. We must carry the good news and the Lord's Day becomes a day of "good tidings."

WHERE SHALL WE DRAW THE LINE?

I believe we will have fewer problems regarding what is consistent for the Christian to do on this day if we keep the spiritual content and purpose of the day in proper focus. Here is what I mean: if we have had a refreshing experience of worship and are thinking of ways to witness and also seeking for physical relaxation, we can more clearly see what may be inconsistent with the true purpose of the day. This will lead to the observance of these guiding principles. (1) What may be consistent for children who are young in their Christian life would be definitely out of place for those who are more mature in their spiritual life. (2) While all work is not wrong, yet we would do only that which is necessary. In our modern age some people must work on this day. But we would not do unnecessary things that keep them at their posts of duty. (3) While there may be exceptional times when it is necessary to buy on Sunday, this does not justify all kinds of merchandising. The spirit of the Lord's Day would rule out unnecessary spending. (4) There will be a distinct separation between our Lord's Day and the world's holiday. We are to be the "light of the world" on this day as well as on the other side showing to them that true happiness is not found in seeking after worldly pleasure.

Are you keeping the fourth commandment? "Christ is the end of the law for righteousness to everyone that believeth." "For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh; that the righteousness of the law

might be fulfilled in us who walk not after the flesh but after the Spirit." There is a "fleshly" way to observe the day and it takes on the nature of a holiday. The challenge to the Christian is to "walk after the Spirit" and the Lord's Day will truly be a Holy Day. The fourth commandment is kept by those who keep the greatest commandment—"Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind." Would our activities on this day reveal that we love Him that much? —The Sword and Trumpet, 1955.

WHAT HINDERS PRAYER

"If I regard iniquity in my heart, the Lord will not hear me." Here is the great love of the Father. Here is the heart that broods over His children with unutterable love. How alert that Divine ear is, to listen, none of us can know. A thought, a wish, He hears it; a longing to be better, a longing to be free, the feeblest flutter of a soul's love, He discovers.

His ear is never heavy, that it cannot hear. If any of us seem to cry and not be heard, the fault is in our cry and not in Him, let us always believe that. But still, If I regard iniquity in my heart, the Lord will not hear me." What strikes us, in the condition which David describes, is its deliberateness. It is not something into which a man may fall out of weakness and almost without knowing it.

To regard iniquity is a voluntary act. The man or woman chooses the sin, and chooses to cling unto it. The deliberateness may cloak itself and try to pass for a necessity. You may lay the blame on circumstances, on temperament, on education, on almost anything; but all the time, down at the bottom of your heart, in the moment when you are sincerely honest, you know which are the sins you choose, yes, the sins to which you open the gate. You can tell them by a certain confidence in their step as they enter and walk through the streets of your heart; they are different from those that have climbed in over the ungarded wall. It is man's obstinacy, not God's reluctance, that keeps back the mercy.—Selected in Bible Monitor, 1956.

Thou shalt guide me with thy counsel, and afterward receive me to glory. Psm. 73:24.

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Historical

THE BRETHREN IN VIRGINIA

The histories of the Brethren settlements outside of Pennsylvania, show that they migrated to the south because of better opportunities for cheap land and less danger of attack from hostile Indian tribes than in the West.

About 1765 Elder Jacob Miller moved from Franklin County Penn. to Franklin County Virginia. This was in the "far southern part." He had a family of nine sons and three daughters, most of whom were interested in the progress of the church. It is said that two of his sons, David and Aaron, became noted ministers. A few years later a convert by the name of William Smith, who could speak only English, proved very helpful. Jacob Miller and William Smith preached together in German and English and made many converts. Jacob Miller is said to have taken several members of his family in 1800 and pioneered for the Brethren in southern Ohio.

John Garber from York County Pennsylvania is said to have moved into the northern part of the Shenandoah valley about 1775. Like Jacob Miller he also had a large family—seven sons and three daughters. Six of the sons became preachers, and the other one a deacon; and two of the daughters married preachers. Four of the sons remained in Virginia, one moved to Tennessee, and two went to Ohio.

Mallot says that by 1778, thirty seven families had moved from Maryland and Pennsylvania and settled in Rockingham and Shenandoah Counties. In 1780 there were some members in Botecourt Co. In 1788 a boundary line was decided on between the north and south parts of the Shenandoah valley, dividing it into two main districts. In the north were families by the names: Myers, Miller, Bowman, Neff, Glick and Wine. In the South were John Bowman, Abraham Neff, Daniel Barnhart, John Eller, Austin Hylton, Samuel Crumpacker, David Rife, Henry Snider and Christian Bowman. Two other churches are mentioned in Virginia before 1800: one on the south branch of the

Patomac, where Valentine and Martin Powers were, and Beaver Run in Hampshire County, where the Arnolds lived.

Elder John Kline was the first minister to carry on an aggressive effort to spread the gospel in this territory. He traveled hundreds of miles each year on horse back over mountains and through woods, with no trails, to isolated places to preach the gospel. From his diary we read, "I love to go among the mountains. The people there seem to pay better attention to what is said, and manifest better behavior than they do in the thickly settled and more fashionable sections of our state. . . . And in the way of hospitality and genuine kindness. . . . they are probably unsurpassed as a people, rich or poor alike."

Elder D.P. Saylor writes in 1879, "When I think back fifty years, when the Virginia brethren, as they were called, were coming to preach in the brethren's houses and barns, and the results that followed their what would be termed simple preaching. These old fathers would go through rain or shine, everywhere preaching the gospel, and now when I go into the country where these houses were, and where their ashes now repose, I am constrained to say: What hath the Lord wrought! In Rockingham County, the home of the fathers—Bowman, Floras, Wines, Klues, Sarbus, etc.—the membership is simply immense. I am doubtful whether there is another county in the United States with the same population that will marshal as many members. And I am doubtful whether there is another which has so faithfully preserved ancient simplicity. I attended some of their lovefeasts in October, and found the membership enormous. For instance, I was at the lovefeast at Beaver Creek on the 12th; there were four lovefeast meetings on the same evening, all within a half days ride. At one I was at, 290 sisters, by actual count, communed, and about 200 brethren. And the one on the 16th, at the old Garber Meeting-house, (a large and commodious house) was filled with tables from wall to wall, so closely packed with communicants that I with difficulty passed through the service; yet over 100 members had to leave for want of room. Considering such results to follow the labors of these old, plain, unlearned in the schools, farmer preachers, the conviction is forced upon us—surely they have been with Jesus."—D.F.W.

SONG OF DELIVERANCE

Ho! to every one that thirsteth,
Come ye to the crystal fount,
Drink ye of the living waters
Flowing out of Zion's mount.
List, ye wayward, erring sinners,
As you press the death bound throng
Come, rejoice with me as victors,
Sing with me this humble song.

All too long I vainly wandered
Down in Egypt's barren land,
Serving there the prince of fashion,
Worldly pomp and pride so grand,
Till at last God's goodness led me
To repent and seek His grace;
From the paths of sin He turned me
To the nobler Christian race.

All too oft I feared and faltered
Heeding not the Spirit's call,
Openly I still rejected
That kind voice so still and small.
Finally through grace eternal
I was made my state to see
And upon life's tree so vernal
Saw Christ robed in victory.

All too long I failed to merit
Sweet communion with my God;
Greatly troubled was my spirit
While the sinful path I trod.
Often in distress and sorrow,
I was want to hide my face,
Waiting for a fairer morrow
To accept my Savior's grace.

Oh, unite my soul to Jesus—
He Who saves from death and sin;
Let me sing of His salvation
Since at last I've let Him in.
Unto Thee, my loving Savior,
Fairest One of Galilee,
May I cling in faith forever
Singing of thy love for me.

Now in mercy, Lord, receive me,
In Thy Book my name enroll,
And in grateful song I'll praise Thee
For deliverance of my soul:
Keep me faithful to Thee ever,
In Thy truth let me abide;
Dead to sin, I now endeavor
All my life with Thee to hide.

— Edgar Landes, in 1927 Vindicator.

BIBLE STUDY

—DANIEL—

The book of Daniel is in two parts; the first six being historical, and the last six prophetic. It was written during the Babylonian Captivity and tells of the wonderful experiences of Daniel and his companions; beginning when Nebuchadnezzar captured Jerusalem and brought the Hebrews to Babylon, and put the vessels of the house of the Lord into the house of his god.

One of the most remarkable miracles occurs when the Hebrew children were cast into a fiery furnace for not bowing to the image which the king set up; and again when Daniel was cast into the lion's den.

Daniel's prophecies began soon after his appointment to the king's court when he told the king his dream and its interpretation; and again when he interpreted the king's vision of the great tree. Here is a great example of the judgment of God upon a king who did not honor Him. He was made to live like a beast until he acknowledged and honored the true God. Again at Belshazzar's wicked feast, when a hand came and wrote on the wall, Daniel told its meaning, and the kingdom was taken and the king slain.

In the last six chapters are many prophecies: of the return from the captivity, of the Messiah, the end time, the setting up of Christ's kingdom and of the judgment. A great similarity is noted in the concluding chapters of Daniel and the Revelation of John.

Throughout the life of Daniel we see the example of the protecting hand of God over those who love and obey him.

QUESTIONS:

1. Why was Daniel thrown into the lion's den?
2. How hot was the furnace when the Hebrew children were cast into it?
3. What happened to the men who cast them in?
4. What similarity do we see in the man in Dan. 10:5,6 and the man in Rev. 1:13-15?

—Daniel S. Wagner
Santa Ana, Calif.

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"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

THE POTTER AND HIS CLAY

The potter, with clay as a medium,
With patience and infinite skill,
Fashions things both lovely and useful,
As he works with his potter's wheel.

But the clay must be pliable, yielding
To be worked by the potter's hand,
To fashion for beauty and service,
The things that his mind has planned.

And he works with patience and practice,
Till the crudest clay is transformed;
Then he heats it all in an oven,
Gives it all the heat it can stand.

And most, when it comes from the oven
Is viewed with a master's pride,
But some pieces are cracked and worthless,
And must just be set to one side.

Just so, there is a Master Potter;
We are clay for His potter's wheel.
And we, too, can be stiff and unyielding,
Or we can softly bend to His will.

Do we allow Him to mould us?
To become our Creator's pride?
Or when we are tried in the oven,
Are we useless and set to one side?

Lord help us to say "Master, mould me,
All yielded and still at Thy hand,"
Till we too are transformed and ready
To go forward at His command.

—Annie Baker
Maple, Ont., Canada.

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WHERE ARE THE NINE?

And Jesus answering said; "Were there not ten cleansed? but where are the nine?" Luke 17:17.

In this account of the cleansing of the ten lepers, we have the sad picture of those pitiable lepers dwelling as outcasts. In Lev. 13:45 we read: "And the leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry unclean, unclean."

Likely these lepers referred to were so separated and diseased in the various stages of this dreaded plague.

Jesus' fame in healing and helping mankind in all the sorrows and ills of life, had spread even to them; so it was a pitiful cry of desperation, as they stood afar off and call "Jesus Master have mercy on us." Jesus hears every cry of distress and pain, when humbly addressed to him, pleading for help in time of need; so he tells them to go and show themselves to the priests. What a picture as we can see them hastely departing, and soon with cries of joy, and wondering amazement they behold their filthy, defiled bodies glow with full health and vigor, "Made perfectly whole." We do not know if the nine kept on, and arrived at the temple to show themselves to the priests, or whether they just went their way as their desires led them; we can only say with Jesus, "Where are the nine?" We do see in this wonderful account the grateful Samaritan turning back upon feeling the cleansing healing power in his body, coming back and falling at the feet of Jesus in grateful thanksgiving to him who said to this stranger, "Arise, go thy way: thy faith hath made the whole."

Once more we come to thanksgiving season reminding us of our blessings that come down "from the Father

of lights, with whom is no variableness, neither shadow of turning" common to us all, yet without them we could not exist. These common blessings: sunshine, air, water, food, clothing and shelter have been given to man down through the ages, going back to the beginning of time, and man's appearance upon earth; common blessings even of the paradise of Eden. By mankind partaking of sin—the blight of the world, exceeding even the dreadful disease of leprosy; because sin has brought on all the ills, and diseases of Man. Sin darkens and dyes humankind with a scarlet stain that, (unless washed away) bears down to ruin and destruction—it is more serious than diseases of the body, for it corrodes the mind and soul of man. Jesus came to cleanse the soul from sin, and give eternal life, cleaning up the redeemed persons who avail themselves of the offered terms of salvation, and also Jesus has given the opportunity to all mankind to believe on him. Also by his death and resurrection has made possible that "All that are in their graves shall hear the voice of the Son of God; and they that hear shall live, and come forth; they that have done good unto the resurrection of life, and they that have done evil, unto the resurrection of damnation."

Without the life, death, and resurrection of Jesus, no hope of a future life could be expected. So man is now upon a plane of opportunity, and promise, that establish not only the common blessings of this life, but greater blessings that increase in number and worth to those who accept Jesus as their Redeemer, Saviour, and King. All mankind owe thanksgiving for the common blessings, and also the special blessings of opportunity to believe in and accept Jesus. Also for his promise of life again from the grave, that somehow equalizes past ages before Jesus came to earth, with those who lived after.

The children of God have special reasons for thanksgiving. All the above mentioned blessings; all mankind enjoys, and besides also the forgiveness of sins, The gift of the Holy Ghost, the "promise of the life

which now is, and of that which is to come," the Heavenly powers present in every time of need, the assurance that God hears when we call to him, and he will work all things "together for good to them that love God," the wonderful revelation of future place, and happiness, the "exceeding great and precious promises," that by these we might escape the corruption that is in the world through lust;" and the complete direction and guidance safe to our homeland. Yes, just like the ten lepers; Jesus heard our cry for mercy! he gave the old law and the priesthood and on the way he came "with healing in his wings (beams)" he brought the cure for sin that cost his life, and precious blood. In being "made sin for us who knew no sin" we can see by faith the cleansing stream at our very feet. In effect we are healed but for our accepting the remedy. Do we appreciate all this? or do we take the partial blessing, and go on our way? and continue to seek help from man?

Come to the feet of Jesus for complete cleansing; heartfeelingly in humble thanksgiving speak to him; in adoration, supplication, intercession and confession; give our Heavenly Father honor through Jesus Christ our Lord. Praise the Lord some are thankful, and appreciate God's mercy and care; but God's blessings hang over all, as an available prescription for all the ills of sin. Where are the nine? selfishly presuming the pleasures of sin? doing evil for good? showing by their lives ungratefulness, selfishness, and even in the blessed light of day causing harm, suffering and want to their fellowman? Or does it suit best to wear the coat of hypocrisy, praising God with their lips but the heart far away from him?

Thanksgiving is more than expression of the lips and voice; we must feel it within. Where are the nine? There have not returned to give God thanks yet, and perhaps never will.

The thankful, grateful hearts are classed as one; the words, the heart, yes even their deeds show them at the feet of Jesus, and they hear his words "Depart in peace, thy faith hath made thee whole."

Let us all at this another thanksgiving day remember and gather in our homes or in assembly of worship, render due praise and thanksgiving for the common, the special spiritual, and national blessings we enjoy, giving glory to God.

Where are the nine? were they not whole,
And free to walk with fellow men?
Leaving their filthy diseased role;
At first their company numbered ten.

Where are the nine? for one had gone,
Back at the Saviours feet was seen;
Thankful for what the Lord had done;
Making his leperous body clean.

Where are the nine? their day is past,
And God alone knows where they lay:
The trump to wake will sound at last,
And all must meet at judgment day.

Where are the nine? in years and days,
Some in ungrateful ways move on;
No thankful words, no songs of praise,
To God until life's day has gone.

Where are the nine? where are the nine?
The words of Jesus speaks to all.
The grateful children stand in line,
And at the feet of Jesus fall.

—J. I. Cover

1160 Star Route, Sonora, Calif.

A HYMN OF PRAISE

Great Jehovah, we adore Thee;
God the Father, God the Son,
God the Spirit, joined in Glory
On the same Eternal Throne.

Endless praises, endless praises,
To Jehovah, three in One.
Allelujah, Allelujah, Allelujah
Amen.

—Sel.

THE PILGRIM

WATER BAPTISM (editorial)

There is no New Testament doctrine more clearly and positively taught than water baptism. It is the FIRST doctrine of the New Testament along with the great doctrine of REPENTANCE, and is inseparably connected with it. The Gospel according to St. Mark begins with these words: "The beginning of the gospel of Jesus Christ the Son of God; as it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, PREPARE YE THE WAY OF THE LORD, make his paths straight. JOHN DID BAPTIZE IN THE WILDERNESS, AND PREACH THE BAPTISM OF REPENTANCE FOR THE REMISSION OF SINS."

It may be argued that "Water cannot take away sins." But God has ordained a means for applying the merits of the blood of Christ to the sinner's heart for the remission of sins, when in baptism he is buried in the "flood" as a sign that he is sharing Christ's death, and is dead to sin, as we read in Romans 6th chapter, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: That like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

The efficacy does not consist in the act alone, or in itself, of baptizing or dipping the sinner into the water. Neither water nor blood, applied physically to the body, can take away sins; unless it is done in repentance and faithful obedience to the ordinance of God. Neither without the act is there evidence of faith and obedience. In Col. 2:12 we read, "Buried with him in baptism, wherein also ye are risen with him THROUGH THE FAITH OF THE OPERATION OF GOD, who hath raised him from the dead."

Here we see that the OPERATION IS OF GOD who raised up Jesus from the dead. If the sinner, therefore, truly repents and obeys this ordinance of God, then

through FAITH IN THE OPERATION OF GOD he may expect and realize the remission of sins.

Thus baptism is an outward sign of an inward reality. Without repentance and faith in God, it would be a sign, only, without the reality. But it's significance will not be changed by the failure of some one to realize it's divinely appointed purpose.

Paul says in Gal. 3:12, "For as many of you as have been baptized into Christ have put on Christ." And Peter said to Cornelius and his company, "Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we? Thus Paul and Peter believed and taught water baptism. If ever there was any who appears not to have needed water baptism, surely it was Paul and/or Cornelius's company. Paul was called directly and personally by the Lord Jesus himself and was willing to begin serving him immediately. But it was the Lord's will that he should first be baptized by another disciple of the Lord. And Paul said "Wherefore I was not disobedient to the heavenly vision" In the case of Cornelius the Holy Ghost was fallen on them before they were baptized with water--surely they would not need water baptism. But Peter was a true servant of the Lord Jesus so he requested that they be baptized. Would any believer therefore want to evade water baptism? when they know that Peter and Paul and John all believed and practised it.

Jesus himself requested that He be baptised with water, and this baptism he requested of John the servant of God. But the Holy Ghost baptism was not administered by any man. That was done by God in the visible form of a dove and by acclamation of the Father. Even Jesus did not begin his ministry until after he was baptized. After he was baptized, then his disciples made and baptized disciples in his name. Then during those 40 days that he was with his apostles after his resurrection he commanded them to "Go into all the world and teach all nations BAPTIZING THEM in the name of the Father and the Son and the Holy Ghost, Teaching them to OBSERVE ALL THINGS whatsoever I have

commanded you." And He says in the last chapter of Mark: "HE THAT BELIEVETH AND IS BAPTIZED SHALL BE SAVED, he that believeth not shall be damned."

In baptism we are joined to the body of Christ. "For as many of you as have been baptized into Christ have put on Christ." Gal.3:27. If there were no visible church then there would be no place for the New Testament Church ordinances, as all of the ordinances are given for an expression of faith and for a testimony to the will of God. If we had no physical body we would have no way to express our Spirits (feelings). As a body without the spirit is dead, so also the spirit without a body is without means of expression. Even in God's new order we will have bodies (spiritual bodies) for full expression. So without a visible church there would be no way for the church to express the will of God. Indeed the church is a body. The word indicates a community of individuals. This is not to say that every member of the organization is a saint. As in the apostle's time there were some who had "crept in unawares. Ungodly men who brought in damnable heresies, denying the Lord;" but because this may be true with some individuals it would by no means make the plans and purpose of God, for the church to be the body of Christ, of none effect.

It should be remembered that none of the church ordinances are of the "old covenant." Jesus said when he took the cup that "This cup is the New Testament in my blood, which is shed for you. This do IN REMEMBRANCE OF ME," and also of the broken bread, the apostle says in 1st Cor. 10:16, "The bread which we break, is it not the COMMUNION OF THE BODY OF CHRIST." None of these ordinances were taken from the law of Moses. Every one of them are of the gospel. The baptism of repentance for the remission of sins was of the gospel. If John's baptism had been of the law, the Pharisees would never went out to "see it." But the very fact that John baptized, raised the question in the hearts of men whether he were the christ. See Jno. 1:25. also Luke 3:15. —D.F.W.

THE IMMOVABLE KINGDOM

"WHEREFORE WE RECEIVING A KINGDOM WHICH CANNOT BE MOVED.
LET US HAVE GRACE WHEREBY WE MAY SERVE GOD ACCEPTABLY
WITH REVERENCE AND GODLY FEAR." Heb. 12:28.

The most prominent idea in this passage is a kingdom. There is also a peculiarity about it which seems to pertain to no other—viz. its immutability and steadfastness. It cannot be an earthly kingdom, for we read of the greatest kingdoms of earthly renown which have crumbled and been divided into small ones, which in their turn have passed away. The great Assyrian kingdom which stood for ages, was at last overthrown and yielded to decay. Its capital, Nineveh, whose walls are said to have been a hundred feet in height, sixty miles in compass, and defended by fifteen-hundred towers each two-hundred feet high, was utterly destroyed, so that a late traveller tells us that neither "bricks, stones, nor other materials of building" are now to be seen. Nineveh is left without any monument of royalty, without any token whatever of its splendour or wealth.

The Chaldean kingdom was also overthrown and "given to the Medes and Persians." Babylon, its capital is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground," Isa. 21:9. This great city founded by Nimrod, the great grandson of Noah, stood for centuries the glory of the world, and was considered so secure and steadfast, (its walls being so thick that six chariots could drive abreast on them, and three-hundred and fifty feet in height) that no power on earth could destroy it. But in ONE night when Belshazzar with his thousand lords, and wives, and concubines, had given themselves up to revelling and drunkenness, the Persians rushed into his splendid hall, "And in that night was Belshazzar king of the Chaldeans slain." The devastation of the city and country followed speedily. One cause of the rapid decline, was, that the turning of the river from its channel (by which means Cyrus was enabled to enter the city) inundated the surrounding country and filled

it with stagnant pools. Although the strength of the walls, of the palaces seemed to promise durability, and almost bid defiance to time, yet now of these palaces the most splendid perhaps that the world ever saw, nothing but the mere vestige remains. The circumference of the ruin of one of the largest palaces is about half a mile and its height one hundred and forty feet.

These kingdoms, and others that might be noticed, after the lapse of centuries like all earthly things, perished. Hence the kingdom spoken of in the passage under consideration cannot be an earthly one. They too, were purchased with the sword and great carnage, but in the foregoing WE receive this kingdom as an inheritance. We read in the Bible of the kingdom of God which has a city "the wall of which has twelve foundations garnished with all manner of precious stones. The wall is great and high, built of jasper, an hundred and forty and four cubits according to the measure of a man, that is of the angel—with twelve gates, every several gate of one pearl—and the streets of the city pure gold like unto transparent glass. A river clear as crystal proceedeth out of the throne of God and of the Lamb. And in the midst of the street of it, and on either side of the river, is there the tree of life, which bears twelve manner of fruits, and yields her fruit every month, and the leaves of the tree are for the healing of the nations." This kingdom shall not "wax old" for "Thy throne, O God, is for ever and ever."

The qualification necessary to serve God acceptably is "grace"—One meaning of the word grace is favor. Our King bestowed an inestimable favor upon us when he sent his only begotten Son into the world that whosoever believeth on him should not perish but have everlasting life." We are reconciled unto God by the death of his Son, who stands at the right hand of God to make intercession for the sins of his people." Let us therefore endeavor to be in favor with God through the atonement made by Jesus Christ.

Other meanings of grace, are beauty, excellence,

comeliness. The Psalmist says. "The righteous shall flourish like the palm tree, he shall grow like the Cedar of Lebanon." Both these trees are noted for their superior beauty, and are fitting emblems of what the servants of God should be.

That we may be comely before our King, we are commanded to add to faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity, "for if these things be in you and abound they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

—Gospel Visitor, 1865.

"THEY FOUGHT FROM HEAVEN."

THEY FOUGHT FROM HEAVEN; THE STARS IN THEIR COURSES
FOUGHT AGAINST SISERA. Judges 5:20.

We have contemplated these expressive words with pleasure and encouragement, and have drawn lessons of instructions from them. "The children of Israel again did evil in the sight of the Lord, when Ehud was dead. And the Lord sold them into the hand of Jabin king of Canaan, that reigned in Hazor; the captain of whose host was Sisera, which dwelt in Harosheth of the Gentiles. And the children of Israel cried unto the Lord: for he had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel." Such was the condition of things pertaining to God's people, about thirteen hundred years before Christ. The Canaanites were in the ascendancy, numerous, and with their iron chariots formidable, and with their success, oppressive. The Israelites were oppressed, and on account of their sins, forsaken of the Lord, and much discouraged, and apparently not united.

Under these circumstances the prospect of the Israelites was by no means encouraging, as appears from the song of Deborah. "In the days of Saamgar the son of Anath, in the days of Jael, the highways were unoccupied, and the travellers walked through the

byways. The inhabitants of the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose a mother in Israel. They chose new gods; then was war in the gates: was there a shield or spear seen among forty thousand in Israel. My heart is toward the governors of Israel, that offered themselves willingly among the people. Bless ye the Lord."

There lived, however, a noble woman, A MOTHER IN ISRAEL, the prophetess Deborah, who was at that time judge in Israel. God had informed her of his purpose to bring about the deliverance of his people. She therefore sent and called Barak, the Son of Abinoam, and acquainted him with the purpose of God and directed him to lead the people in the work of delivering their country from oppression. But he being disheartened, hesitated. He however consented to go upon the condition that Deborah would accompany him. "And she said, I will surely go with thee; notwithstanding the journey that thou takest shall not be for thine honor: for the Lord shall sell Sisera into the hand of a woman." Whatever woman was referred to here, whether it was Deborah or Jael, the language was designed to convey a reproof to Barak. The preliminaries for the war being settled, preparations for the actual conflict were now made.

On the one side there were ten thousand Israelites poorly armed, much disheartened, with no experienced officer with the prestige of former victories to inspire his men with confidence in him, with a woman as their head, and next to her a man who had not given the best evidence of his qualifications for his position. There was to meet the army of Deborah and Barak, the army of Jabin, which must have been very large since he had NINE HUNDRED CHARIOTS OF IRON, led by Sisera, an experienced captain. To an observer there would have, no doubt, appeared a great contrast between these armies. The time having come, "Deborah said unto Barak Up; for this day in which the Lord hath delivered Sisera into thine hand: is not the Lord gone out before thee? So Barak went down from Mount Tabor, and ten thousand men after him." These

armies met on the great plain of Esdraelon, near the city of Megiddo, and

— "Armies on armory clashing bray'd
Horrible discord, and the maddening wheels
Of brazen chariots raged; dire was the noise
Of conflict."

Sisera with his mighty host was so completely defeated that it is said "there was not a man left," while Deborah and Barak with apparently everything against them, gained a complete victory, for THEY FOUGHT FROM HEAVEN.

We cannot mistake the meaning of this expressive language, THEY FOUGHT FROM HEAVEN. In their oppression of twenty years continuance, the children of Israel were humbled and cried unto the Lord and he heard them, and made their cause of suffering his own. They then FOUGHT FROM HEAVEN, because they fought for what God designed them to have. But God also directed the movement. "Go" said he, "and draw toward Mount Tabor, and take with thee ten thousand men," etc. We fight FROM HEAVEN, when we obey heaven's directions. But as it is said "the stars in their courses fought against Sisera," it appears that some of the heavenly bodies were miraculously or supernaturally controlled and made to answer God's designs in securing victory to the Israelites. In what way the STARS FOUGHT AGAINST SISERA, is not so plain. Whether the battle continued after night and the stars possessed an unusual brightness, and thus made the night light as the day, in order that the Israelites might pursue their enemies the more successfully, and thus accomplish what was to be done, but what could not be done in a common day, as was the case when Joshua commanded the armies of Israel, or whether the storm which occurred and which helped to defeat the army of Sisera, was attributed to the stars, or lastly, whether there was a peculiar phenomenon in the heavens among the stars, which terrified the enemies of Israel and caused them to flee, is not known to a certainty. Josephus says, "when they were come to a close fight, there came down from heaven

a great storm, with a vast quantity of rain and hail, and the wind blew the rain in the face of the Canaanites, and so darkened their eyes, that their arrows and slings were of no advantage to them; nor would the coldness of the air permit the soldiers to make use of their swords, while this storm did not so much incommode the Israelites, because it came on their backs. They also took courage, upon the apprehension that God was assisting them, that they fell upon the very midst of their enemies, and slew a great number of them, so that some of them fell by the Israelites, some fell by their own horses, which were put into disorder, and not a few were killed by their own chariots." Antiquities of the Jews, B.V. ch. V. The fact stated in Deborah's song that "the river Kishon swept them away," shows the river was too deep to ford, and favors the statement of Josephus.

But whatever the fighting of the stars meant, it is evident that natural causes, the stars and the water of the river, were used miraculously by heaven for a special purpose, and thus became heavenly agents, justifying the expression THEY FOUGHT FROM HEAVEN. Natural things become heavenly when they are used by heavenly authority, out of their ordinary course, to answer God's purposes. Thus it is with the elements, water, bread, and wine in the Christian system, when they are used for moral or spiritual purposes. They are then indeed heavenly.

The meaning of the expression, THEY FOUGHT FROM HEAVEN, when looked at in the connection in which it stands, is evidently this,—that God wishing his people to succeed, interposed his power in their behalf, and caused them to triumph. And this they did not by their own strength, or bravery, or numbers, but by means which if they were not supernatural in themselves, were supernaturally applied.

But while this is an interesting subject looked at merely in the light of sacred history, it admits of an application and improvement which the devout reader of the Bible should not fail to make. When he thinks of Deborah and Barak, he will think of the church and

her victories; and when he thinks of Sisera he will think of the enemies of the church and their complete overthrow. And especially when he thinks that **THEY FOUGHT FROM HEAVEN**, and that **THE STARS IN THEIR COURSES FOUGHT FOR THEM**, will he then think what a wonderful God those have to help them who can say "the Lord is my helper."

Christian soldiers, we too are fighting **FROM HEAVEN** if we are fighting "the good fight of faith." Heaven has called us to the conflict, it inspires us with courage, and our panoply is nothing less than "the whole armor of God." To use military language the head-quarters of the Captain of our salvation is heaven. Here also is our **BASE**, stores of grace sufficiently extensive for the longest campaigns the holy war in which we are engaged may require.

And will the **STARS IN THEIR COURSES** fight for us? They may, for "all power in heaven and in earth is given" unto Jesus our captain, and he may call all into his service and render them subservient to his purposes. In the 16th ch. of Revelation where we have a reference to the battle of Armageddon, and the fall of Babylon, we see how God can, and how he will use natural agents in this great battle with his enemies in causing their complete overthrow. Here we see the waters of the sea and rivers and fountains, and the sun, and darkness, and the air, and thunders and lightnings, and a great earthquake, and hail, are all to be called into the service of God when he enters into conflict with his enemies and the enemies of his church. And what power can stand before these agents when directed by God in the work of destruction? If He be for us, surely none can injure us. What abundant reason we have then to thank God and take courage. Our enemies may be numerous, violent, and formidable, and we may feel weak and disheartened, but **FIGHTING FROM HEAVEN** we shall overcome. "Thanks be to God who giveth us the victory through our Lord Jesus Christ." — The Gospel Visitor, 1865.

"Humility is freedom from pride and arrogance; a sense of ones own unworthiness through sinfulness."

MORAL DEPRAVITY

EDITOR'S NOTE:

("Moral Depravity" is a systematic analysis of the Biblical doctrine of the fall of man, selected from "Systematic Theology," by C.G. Finney, 1851. And is being presented to our readers as a basis for discussion, by the same author, of several other Vital New Testament doctrinal subjects, which we intend to publish in the Pilgrim in succeeding issues, such as: The Atonement, Justification, Repentance, Regeneration, Sanctification, etc.

"Moral Depravity" is contained in three lectures by the author which will require about five instalments of four pages each in the Pilgrim. We will endeavor to divide the work so the reader will not lose the thought of the author between publications.

What Mr. Finney is asserting in this work in a highly analytical and systematic way is to the best of our knowledge, the doctrine believed and taught by the Brethren Church from its beginning; which is the absolute freedom, capability, and responsibility of all men to choose what is right and refuse what is wrong. This, Mr. Finney calls MORAL OBLIGATION; as the word MORAL means "dealing with, or concerned with principles of right and wrong."

To the reader who is unaccustomed to the author's manner of presenting these vital Biblical truths, his style, may, at the first, seem too difficult to understand. But by reading on, and not pondering too long over some difficult expression, or phrase, it will soon be discovered that he eventually explains his statements and the terms used. And, once the reader becomes acquainted with his style, the reading becomes quite easy and the meaning clear.

It may seem to some that the work is involved in unnecessary technicalities and scholarly disputations of things which do not concern us. But by following through and giving particular attention to his summaries, it will be seen that the same doctrinal errors with which the author was dealing in his own time over 100 years ago are still prevalent in our time and are constantly urged upon all who seek knowledge of their relationship and obligation to God.

For a better understanding of this work, some other terms and their meanings used by the author are:

1. The WILL :- That part of the mind of man which decides, and is therefore responsible for all the actions done in the body.
2. The INTELECT:- that part of the mind which receives knowledge, or intelligence. And distinguished from the power of feeling and of willing.
3. SENSIBILITY:- That part of the mind which is capable of sensation, or feeling.— D.F.W.)

The word depravity is derived from the Latin DE and PRAVAS. PRAVAS means "crooked." DE is intensive. DEPRAVATUS literally

and primarily means "very crooked," not in the sense of original or constitutional crookedness, but in the sense of having become crooked. The term does not imply original mal-conformation, but lapsed, fallen, departed from right or straight. It always implies deterioration, or fall from a former state of moral or physical perfection.

Depravity always implies a departure from a state of original integrity, or from conformity to the laws of the being who is the subject of depravity. Thus we should not consider that being depraved, who remained in a state of conformity to the original laws of his being, physical and moral. But we justly call a being depraved, who has departed from conformity to those laws, whether those laws be physical or moral.

THE DISTINCTION BETWEEN PHYSICAL AND MORAL DEPRAVITY.

Physical depravity, as the word denotes, is the depravity of constitution, or substance, as distinguished from depravity of free moral action. It may be predicated of body or of mind. Physical depravity, when predicated of the body, is commonly and rightly called disease. It consists in a physical departure from the laws of health; a lapsed, or fallen state, in which healthy organic action is not sustained.

When physical depravity is predicated of mind, it is intended that the powers of the mind, either in substance, or in consequence of their connection with, and dependence upon, the body, are in a diseased, lapsed, fallen, degenerate state, so that the healthy action of those powers is not sustained.

Physical depravity, being depravity of substance as opposed to depravity of the actions of free-will, can have no moral character. It may as we shall see, be caused by moral depravity; and a moral agent may be blameworthy for having rendered himself physically depraved, either in body or mind. But physical depravity, whether of body or of mind, can have no moral character in itself, for the plain reason that it is involuntary, and in its nature is disease, and not sin. Let this be remembered.

Moral depravity is the depravity of free-will, not of the faculty itself, but of its free action. It consists in a violation of moral law. Moral depravity is depravity of choice. It is a choice at variance with moral law, moral right. It is synonymous with sin or sinfulness. It is moral depravity, because it consists in a violation of moral law, and because it has moral character.

OF WHAT PHYSICAL DEPRAVITY CAN BE PREDICATED.

1. It can be predicated of any organized substance. That is, every organized substance is liable to become depraved. Depravity is a possible state of every organized body or substance in existence.

2. Physical depravity may be predicated of mind, as has already been said, especially in its connection with an organized body. As mind, in connection with body, manifests itself through it, acts by means of it, and is dependent upon it, it is plain that if the body become diseased, or physically depraved, the mind cannot but be affected by this state of the body, through and by means of which it acts. The normal manifestations of mind cannot, in such case, be reasonably expected. Physical depravity may be predicated of all the involuntary states of the intellect, and of the sensibility. That is, the actings and states of the intellect may become disordered, depraved, deranged, or fallen from the state of integrity and healthiness. This every one knows, as it is matter of daily experience and observation.

The sensibility, or feeling department of the mind, may be sadly and physically depraved. This is a matter of common experience. The appetites and passions, the desires and cravings, the antipathies and repellencies of the feeling fall into great disorder and anarchy. Numerous artificial appetities are generated, and the whole sensibility becomes a wilderness, a chaos of conflicting and clamorous desires, emotions and passions. Whether this depravity belong exclusively to the body, or to the mind, or to both in conjunction, I will not venture to affirm. In the present state of our knowledge, or of my knowledge, I dare not hazard an affirmation upon the subject. The human body is certainly in a state of physical depravity. The human mind also certainly manifests physical depravity. But observe, physical depravity has in no case any moral character, because it is involuntary.

OF WHAT MORAL DEPRAVITY CAN BE PREDICATED.

1. Not of substance, for over involuntary substance the moral law does not directly legislate.

2. Moral depravity cannot be predicated of any involuntary acts or states of mind. These surely cannot be violations of moral law apart from the ultimate intention; for moral law legislates directly only over free, intelligent choices.

3. Moral depravity cannot be predicated of any unintelligent act of will, that is, of acts of will that are put forth in a state of idiocy, of intellectual derangement, or of sleep. Moral depravity implies moral obligation; moral obligation implies moral agency; and moral agency implies intelligence, or knowledge of moral relations. Moral agency implies moral law, or the development of the idea of duty, and a knowledge of what duty is.

4. Moral depravity can only be predicated of violations of moral law, and of the free volitions by which those violations are perpetrated. Moral law, as we have seen, requires love, and only love, to God and man. This love, as we have seen, goodwill, choice, the choice of an end, the choice of the highest well-being of God, and of the universe of sentient existences.

Moral depravity is sin. Sin is a violation of moral law. We have seen that sin must consist in choice, in the choice of self-indulgence or self-gratification as an end.

5. Moral depravity cannot consist in any attribute of nature or constitution, nor in any lapsed and fallen state of nature; for this is physical and not moral depravity.

6. It cannot consist in any involuntary action or state of either mind or body.

7. The law of God, as has been said, requires good-willing only; and sure it is, that nothing but acts of will can constitute a violation of moral law. Outward actions, and involuntary thoughts and feelings, may be said in a certain sense to possess moral character because they are produced by the will. But, strictly speaking, moral character belongs only to choice, or intention.

It was shown in a former lecture, that sin does not, and cannot consist in the choice of sin or misery as an end, or for its own sake. It was also shown, that all sin consists, and must consist in selfishness, or in the choice of self-gratification as a final end. Moral depravity then, strictly speaking, can only be predicated of selfish ultimate intention.

Moral depravity, as I use the term, does not consist in, nor imply a sinful nature, in the sense that the substance of the human soul is sinful in itself. It is not a constitutional sinfulness. It is not an involuntary sinfulness. Moral depravity, as I use the term, consists in selfishness; in a state of voluntary committal of the will to self-gratification. It is a spirit of self-seeking, a voluntary and entire consecration to the gratification of self. It is selfish ultimate intention; it is the choice of a wrong end of life; it is moral depravity, because it is a violation of moral law. It is a refusal to consecrate the whole being to obedience to the moral law, and consecrating it to the gratification of self. This selfish intention, or the will in this committed state, of course, makes efforts to secure its end, and these efforts make up the outward life of the selfish man. Moral depravity is sinfulness, not of nature but of voluntary state. It is a sinfully committed state of the will to self-indulgence. It is not a sinful nature but a sinful heart. It is a sinful ultimate aim, or intention. The Greek term *AMARTIA*, rendered SIN in our English Bible, signifies to miss the mark, to aim at the wrong end. Sin is a wrong aim, or intention. It is aiming at, or intending self-gratification as the ultimate and supreme end of life, instead of aiming, as the moral law requires, at the highest good of universal being, as the end of life.

MANKIND ARE BOTH PHYSICALLY AND MORALLY DEPRAVED.

1. There is, in all probability, no perfect health of body among all the ranks and classes of human beings that inhabit this world. the physical organization of the whole race has become impaired, and beyond all doubt has been becoming more and

more so since intemperance of any kind was first introduced into our world. This is illustrated and confirmed by the comparative shortness of human life. This is a physiological fact.

2. The human appetites, passions, and propensities are in a state of most unhealthy development. This is too evident, and too much a matter of universal notoriety, to need proof or illustration. Every person of reflection has observed, that the human mind is greatly out of balance, in consequence of the monstrous development of the sensibility. The appetites, passions, and propensities have been indulged, and the intelligence and conscience stultified by selfishness. Selfishness, be it remembered, consists in a disposition or choice to gratify the propensities, desires, and feelings. This of course, and of necessity, produces just the unhealthy and monstrous developments which we daily see: sometimes one ruling passion or appetite lording it, not only over the intelligence and over the will, but over all the other appetites and passions, crushing and sacrificing them all upon the altar of its own gratification. See that bloated wretch, the enebriate! His appetite for strong drink has played the despot. His whole mind and body, reputation, family, friends, health, time, eternity, all, all are laid by him upon its filthy altar. There is the debauchee, the glutton, the gambler, the miser, and a host of others, each in his turn giving striking and melancholy proof of the monstrous development and physical depravity of the human sensibility.

3. That men are morally depraved is one of the most notorious facts of human experience, observation and history. Indeed, I am not aware that it has ever been doubted, when moral depravity has been understood to consist in selfishness.

The moral depravity of the human race is everywhere assumed and declared in the Bible. There is not a fact in the world more notorious and undeniable than this. Human moral depravity is as palpably evident as human existence. It is a fact everywhere assumed in all governments, in all the arrangements of society, and it has impressed its image, and written its name, upon every thing human. — (to be continued).

NEWS ITEM

We, of the Salida Congregation, Salida, Calif., are happy to announce that Joseph Littlefield, of Orange, Calif., who became acquainted with our membership through our young brethren, formerly employed in I-W work at Santa Ana, was baptized and received into our fellowship, Sunday, Oct. 20.

The only means of becoming an heir of the promises of God, under the dispensation of the law, was to become a Jew. It was of no avail for the Gentile to observe the law and its ordinances until he first became a Jew. Esther 8:17.

So in the dispensation of Grace; it is of no avail to keep the New Testament ordinances, until we are in union with Christ. Then we inherit the blessing in Christ.

Historical

EARLY BRETHREN SETTLEMENTS IN THE SOUTH AND IN OHIO

Start Page 13

TENNESSEE: Floyd E. Mallot, in *Studies in Brethren History*, says a few members were in Tennessee before 1800. Also that Elder Samuel Garber of Rockingham, Va. preached in Tennessee in 1811 and organized the Knob Creek Church, which was considered the "mother" church in Tenn. Two others are mentioned: Cedar Grove, Hawkins Co. organized 1824 and Limestone congregation, 1847.

NORTH CAROLINA: The Brethren Church is said to have spread slowly in North Carolina. Jacob Faw is mentioned as the first minister. *Chronicles Of The Brethren*, page 24, says, "There must have been a body of members living in North Carolina before the year 1790; for there is a record that about that time Brethren from the Carolinas and from Virginia crossed the mountains and formed settlements in East Tennessee and in Muhlenberg Co. Kentucky." Elder John Hendricks, who was considered an able minister, came from North Carolina and pioneered in Missouri and Illinois.

WEST VIRGINIA was part of Virginia until after the Civil War. The oldest church there, with the exception of Beaver Run, which was a colonial church, was Sandy Creek, Preston Co., organized 1825. Jacob Thomas was elected minister there and served for 45 years. Another congregation called German Settlement was organized in Preston Co. in 1855. John Kline, Jacob Wine, and Jacob Miller, called the "horseback preachers," from the Shenandoah Valley, Va. extended their care into this area.

KENTUCKY: The number of churches in Kentucky seems to be uncertain. Joseph Rodgers was said to be the first man to preach the Gospel in this State. In 1760 Elder Daniel Letterman and Casper Rowland emigrated from Germantown to the Carolinas where they "met with some members" among whom were John Hendricks, David Martin, Joseph Rodgers and others. These moved Northward into Kentucky. In the year 1800 Elder George Wolfe and family moved from Fayette Co. Pa. and located

with the Brethren in Muhlenberg Co. Kentucky. Five churches seem to be known for certain, and possibly two others, in Kentucky before 1830. Although the Brethren appear to have made a good beginning, their efforts were considered unsuccessful in Kentucky because of other influences gaining a foothold among them, and many of the members who remained loyal to the Church moved Westward into Illinois and Missouri.

OHIO: The Brethren are said to have entered Ohio by two separate routes; viz: by way of the Ohio River in flatboats, and by overland wagons via Pittsburg, Pa. which in 1800 was considered the "gateway" to the West.

The first churches in Ohio were near the Ohio river, in the counties east of Cincinnati, where at one time were ten churches. John Countryman, the first minister in Ohio, moved to Adams Co. in 1793, and the first church, Stone Lick, in Clermont Co. was organized by David Stouder in 1795.

In 1800 Elder Jacob Miller moved from Virginia into the Miami Valley, Ohio, and located on a farm not far from Dayton. Elders David Bowman and John Garber Sr. also moved into this area only a year or two later. The Miami Church was organized in 1805, and in 1812 it was divided into four congregations: Lower Miami, Bear Creek, Wolf Creek, and Stillwater. From this beginning fifteen churches were established by 1850. Peter Nead, Jacob Garber, Henry Davy and other wellknown Brotherhood leaders resided in these Southern Ohio churches.

At the same time the Brethren were moving into Southern Ohio via the Ohio River route, others were coming by overland, via Pittsburg Pa. and settling in Stark Co. in the North. Elder John Gantz came to Stark Co. in 1804, and soon afterward the Nimishillen congregation was organized. Mill Creek, later known as Mahoning, was organized in 1815. George Hoke was soon elected to the ministry and became a recognized leader in the Brotherhood. Henry Kurtz, who published the first paper in the Brotherhood (The Gospel Visitor), lived at Mahoning and was Elder there for many years.

Two other churches in Northwestern Ohio, known as the Black Swamp country, were: Logan, organized 1827 and Sugar Creek, 1833. These were organized by Elder Abraham Miller from Virginia. Elder John Kline also visited and preached to these churches.---D.F.W.

GROWING OLDER

A little more tired at the close of the day,
A little more anxious to have our way,
A little less ready to scold and blame,
A little more care for a brother's name;
And so we are nearing the journey's end,
Where time and eternity meet and blend.

A little less care for bonds or gold,
A little more zeal for days of old;
A broader view and a saner mind,
And a little more love for all mankind;
And so we are faring down the way
That leads to the gates of Eternal Day.

A little more love for the friends of youth,
A little more zeal for established Truth,
A little more charity in our views,
A little less thirst for the daily news;
And so we are folding our tents away
And passing in silence at close of day.

A little more leisure to sit and dream,
A little more real the things unseen,
A little nearer to those ahead,
With visions of those long loved and dead;
And so we are going where all must go—
To the place the living may never know.

A little less laughter, a few more tears,
And we shall have told our increasing years.
The book is closed, and the prayers are said,
And we are part of the countless dead;
Thrice happy, then, if some soul can say,
"I live because of their help on the way."

— Selected.

BIBLE STUDY
—HOSEA—

Hosea whose name signifies "safety" or "saviour" was the third of the prophets in order of time, and is considered the first of the minor prophets. He is described as the son of Beerī, but we know little of his life. The title of his book gives for the beginning of his ministry, the reign of Uzziah, king of Judah, but limits this vague definition by reference to Jeroboam II, king of Israel; it therefore yields a date not later than B.C., 783. There seems to be a general consent among commentators that the prophecies of Hosea were delivered in the kingdom of Israel.

The book of Hosea contains properly two parts. The first three chapters contain a series of symbolical actions directed against the idolatries of Israel. It is disputed whether the marriage of the prophet was a real transaction, or an allegorical vision. But in either case it illustrated the relations of idolatrous Israel to her covenant God.

The remaining chapters are chiefly occupied with denunciations against Israel, and especially Samaria, for the worship of idols which prevailed there. Hosea's warnings are mingled with tender, pathetic expostulations. He shows a joyous faith in the coming Redeemer, and is frequently quoted in the New Testament.

QUESTIONS:

1. What was the idol that the Samaritans had?
2. My people are destroyed for lack of _____.
3. "... For the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein. 14: 9.

—R. Skiles
Modesto, Calif.

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"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

HEAR THE ANGELS SING.

For with the woes of sin and strife
The world has suffered long;
Beneath the angels strain have rolled
Two thousand years of wrong.
And man at war with man hears not
The love-song which they bring;
Oh, hush the noise, ye men of strife,
And hear the angels sing!

And ye, beneath life's crushing load,
Whose forms are bending low,
Who toil along the climbing way
With painful steps and slow,
Look now! for glad and golden hours
Come swiftly on the wing;
Oh, rest beside the weary road,
And hear the angels sing!

For lo! the days are hastening on,
By prophet-bards foretold,
When, with the ever-circling years,
Comes round the age of gold,
When peace shall over all the earth
Its ancient splendors fling,
And the whole world send back the song
Which now the angels sing.

—Selected.

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I TIMOTHY 3:16

WITHOUT CONTROVERSY GREAT IS THE MYSTERY OF GODLINESS:
GOD WAS MANIFEST IN THE FLESH JUSTIFIED IN THE SPIRIT,
SEEN OF ANGELS, PREACHED UNTO THE GENTILES, BELIEVED
ON IN THE WORLD, RECEIVED UP INTO GLORY.

The first consideration in our text, is "Godliness", and the Apostle says it is a mystery. Godliness: That divine nature and character of God. How wonderful and mysterious that man whose tendency is toward evil continually, can have such a nature. There has been great controversy among professed Christians in the past on this very subject, and to no profit whatsoever. But when it comes to the revealed facts of Godliness, it is without controversy. In fact GOD WAS MANIFEST IN THE FLESH. It was said by the prophet long before his birth, "His name shall be called IMMANUEL, (God with us)", John 1:1 says, "In the beginning was the Word, and the Word was with God, and the Word was God" and "The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." Also 1st John 1:1, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us.) Jesus was the image of the "invisible God, Col. 1:15 and 2:9, "In him dwelleth all the fullness of the Godhead bodily." Heb. 1:3, Who being the brightness of his glory, and the express image of his person:" and in John 14:9, he says, "He that hath seen me hath seen the Father." So without controversy "God was manifest in the flesh."

JUSTIFIED IN THE SPIRIT

We know that is is the Spirit that beareth witness; His Spirit beareth witness with our Spirit, that we are the children of God. When Jesus was baptized, John said he "saw the Spirit descending from heaven like a dove, and it abode upon him" and I saw, and bear record that this is the Son of God." When Jesus was born, Simeon thru' the Spirit blessed him and said, "Mine eyes have seen thy salvation, which thou hast prepared before the face of all people; A light to lighten the Gentiles, and the glory of thy people Israel." The apostle Paul to the Corinthians, says, "Wherefore I give you to understand, that no man speaking by the Spirit of God, Calleth Jesus accursed; And no man can saythat Jesus is the Lord, but by the Holy Ghost." And Jesus said, "When the Spirit of truth is come,— He shall glorify me."

SEEN OF ANGELS

The angels were the first to announce his birth. No doubt they hovered round his bed in the manger. The angel of the Lord came upon the shepherds, "And the glory of the Lord shone round about them;—And the angel said unto them, fear not: for, behold, I bring you good tideings of great joy which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." "And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." The angel of the Lord appeared to Joseph in a dream, and warned him to flee into Egypt with the child Jesus. The angel of the Lord announced the death of Herod to him in Egypt. It was said in the scripture, "He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." The angels came and ministered unto him in the garden, after his prayer, in agony. Jesus said to Nathanael, "Hereafter ye shall see heaven open, and the angels of God accending and descending upon the Son of man." An angel of God came

down and rolled away the great stone from the door of the sepulchre where Jesus lay. Two men (angels) sat at the head and feet of the place where Jesus had lain, and announced the resurrection to the women. And when he ascended, two men (angels) stood by them and said, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven," and Jesus says when he comes again, he will come in the glory of the Holy Angels. So apparently he was, and is attended constantly by the Holy Angels.

PREACHED UNTO THE GENTILES

Peter was the first to preach the glad news of salvation, through Jesus Christ, to the Gentiles. His first words to Cornelius, and those that were with him, was, "The Word sent unto the children of Israel, preaching peace by Jesus Christ. That word I say ye know which was published throughout all Judea; and began from Galilee after the baptism which John preached; How God anointed Jesus of Nazareth with the Holy Ghost and with power." Peter also said to the apostles and brethren at Jerusalem, "Ye know how that a good while ago, God made choice among us, that the Gentiles by my mouth should hear the word of the gospel and believe; And God which knoweth the hearts bear them witness, giving them the Holy Ghost, even as he did unto us." Paul and Barnabas declared what miracles and wonders God had wrought among the Gentiles by them. Paul relates how God had revealed to him at the time of his conversion, how he would send him to preach to the Gentiles. And in another place he says, "I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles." Paul preached Jesus and the resurrection to the men of Athens, who were Gentiles. He preached Jesus to the ruler of Cyprus, and to Jews and Gentiles at Ephesus, at Corinth, and many other places in Asia and throughout Roman Empire. And lastly to the Gentiles at Rome, declaring to the Jews there "Be it known therefore unto you that the salva-

tion of God is sent unto the Gentiles, and they will hear it." In writing to the Ephesians, he says it was a mystery which was not made known, in other ages, to the sons of men, that the Gentiles should be fellow heirs of the same body, and partakers of his promise in Christ by the Gospel.

BELIEVED ON IN THE WORLD

None can doubt or dispute the fact that Jesus was believed on in the world, nothing is more obvious. It is indeed a mystery that so many thousands and millions should believe on him whom they have not seen. Jesus said to Thomas, "Because thou hast seen me, thou hast believed: Blessed are they that have not seen, and yet have believed." Peter says, "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." Many thousands have believed on him even unto death, willingly giving up their lives that they might have a better resurrection. It was the one factor that stirred up the hatred of the Jews that did not believe on him. The scripture repeatedly says, that "many believed on him," first of the common people, and also among the rulers, when they saw the miracles which Jesus did. And when he raised Lazarus out of the grave, many of the Jews came to Bethany to see him; and also to see Jesus, because that they had heard that he had done this miracle, and they saw and believed, For this cause also the people took palm branches and went forth to meet Jesus, when they heard that he was coming to Jerusalem, and cried "Hosanna; Blessed is the King of Israel that cometh in the name of the Lord." Then the Pharisees said among themselves, "Perceive ye how ye prevail nothing? Behold the world is gone after him." Jesus said in his prayer to the Father, (John 17) "I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me." At Peter's preaching on the day of Pentecost, three thousand were added unto the church. When Peter, with John, healed the lame man as they

went into the temple, there were five thousand with them; and many of them which heard the Word believed. In the 4th and 6th Chapters of the Acts, the record speaks of the multitude of them that believed. The Samaritans believed at the preaching of Philip. At Ephesus they were so converted at the preaching of Paul, that they brought their books and curious arts together, and burned them and counted the price, and found it to be fifty thousand pieces of silver. Paul says, in 2nd Thes.1:10, "Our testimony among you was believed." Finally, it was the overwhelming testimony which confounded the Greeks and philosophers; and the persecutors of the christians, when they saw the unwavering faith which they possessed, that they gladly gave up their lives for their faith.

RECEIVED UP INTO GLORY

"And he led them as far out as to Bethany, and he lifted up his hands and blessed them, and it came to pass that while he blessed them, he was parted from them and carried up into heaven." And they worshipped him and returned to Jerusalem with great joy." Acts 1:9, "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight." This was the climax. This was the crowning Glory. Nothing could cause them to fear anymore. All their sadness and despair at seeing him crucified, was now dispelled forever. They KNEW where he was; Far removed from any devices of men anymore; He was gone to the FATHER. Jesus said, "I came forth from the Father and am come into the world, again I leave the world and go to the Father." And they had seen him go. He had told them "If I go away I will come again, and receive you unto myself; that where I am, there ye may be also." He also prayed the Father, saying "Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory, which thou hast given me, for thou lovedst me from the foundation of the world." The angels which stood by when Jesus was taken up, also said "Ye men of Galilee, why stand ye gazing up into heaven?

this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Lastly the apostle says, "If we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him. For this we say unto you, by the Word of God, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore, comfort one another with these words." —D.F.W.

CHRISTIAN REFUGE

By David A. Akiles

That God, the Son, and the Holy Spirit are a refuge and a hiding place from the storm, and tempest of the devouring adversary of our souls is an all sustaining and underlying fact in creation and human existence. That good is continually assailed by evil is also a fact sustained by history from the beginning of time to this hour. That evil will gain the ascendancy and mastery of the human race until she falls in her destruction is clearly shown in the gospel of divine inspiration. That there is an escape and a refuge from the demoralizing power of the wicked one, whose service can only lead to the everlasting burnings, is the sustaining faith and assurance of the child of God.

That the Almighty One fully contemplated the need from the very beginning, for deliverance and a refuge from the calamity into which the first family had fallen through transgression is evidenced by the words of Genesis 3:15. "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." This enmity between good and evil, righteousness and unrighteousness has been and ever will be the

struggle until not only his head is bruised, but until he will be wholly powerless in the bottololess pit.

Where is the refuge from this soul beguiling and soul destroying monster, this roaring lion, or feigned angle of light? An ancient answer to this question we find in Deut. 33:27. "The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee." As also in the precious words of Psalms 91: 1,2. "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God, in him will I trust." And in verses 9,10, "Because thou hast made the Lord which is my refuge, even the most high thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling."

King David was conscious of a mighty refuge when he said Psa. 57:1, "Be merciful unto me, O God, be merciful unto me: for my soul trusteth in thee: yea in the shadow of thy wings will I make my refuge, until these calamities be overpast." The apostle Paul in Heb.6:18, speaks of the immutable God who can not lie, in whom we "Might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." Yes to the sinner deep in sin, who is an alien from God, without hope and without God in the world, thus doomed to everlasting destruction from the presence of the Lord, and the glory of his power, yes to such there is a refuge, to such there is a deliverer, a hiding place, and a redeemer.

How fleeting, how fragile, how insecure, and in danger are the souls whose lives are not hid with Christ in God, and whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things, Phil. 3:19. The great and only imancipator from sin and condemnation is the crucified Son of God who suffered and died to bring us life and immortality, and is beckoning now to all, "Come unto me and I will give you rest." "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest for your souls."

What a refuge when that trumpet will sound and the sainted dead, and living, eill mount up to meet the heavenly throng, and ever be with Christ in endless bliss and glory.

Other refuge have I none,
Hangs my helpless soul on thee;
Leave, ah! leave me not alone,
Still support and comfort me.

—Rossville, Ind.

THE RELIGION ANNOUNCED BY CHRIST TO BE MADE KNOWN
AMONG ALL NATIONS, WAS NEITHER UNEXPECTED NOR STRANGE.
—EUSEBIUS' ECCLESIASTICAL HISTORY, 4TH CENTURY A.D.

These matters have been thus premised before our history, that no one may suppose our Lord and Saviour Jesus Christ was merely a new comer, on account of the date at which he appeared among men, in the flesh. And now, that none may suppose his doctrine is new or strange, as if springing from one of recent origin, and in no respect differing from the rest of men, let us also briefly examine this point.

It is evident, that but a short time after the appearance of our Saviour Jesus Christ had been made known to all men, a new people suddenly came into existence; a people confessedly neither small nor weak, nor situated in a remote corner of the earth, but the most populous and the most religious of all, and so much the more indestructible and invinsible, as it has always had the power of God as its support. This people, appearing at the time appointed by inscrutable wisdom, is that which, among all, is honoured with the name of Christ. One of the prophets, foreseeing with the eye of the Spirit of God that this people would arise, was so struck with amazement that he exclaimed: "Who hath heard such things as this? and who hath ever declared this? Hath the earth brought forth in a single day, and hath a nation been born at once?" The same prophet also gives some intimation of the name that would be introduced: "They who serve me shall be called by a new name, which shall be blessed upon the

earth." And, indeed, though we are evidently a new people, this new name also of Christians has lately become known to all nations. Our practice, however, habits of life, and religious principles, have not been recently invented by us, but were established, we may say, by the Deity in the natural dictates of pious men of old, from the very origin of our race; an assertion which we shall endeavour to prove, in the following manner.

That nation of the Hebrews is not new, but honoured among all for its antiquity, is well known. The writings and literature of this nation concern ancient men, rare and few in number, but yet excelling in piety, righteousness, and every virtue. And, indeed, even before the flood, there were some who were distinguished for their virtue; and after this others, both of the sons and posterity of Noah, among whom we would mention Abraham, and going back to the first man, pronounce those who have had the testimony of righteousness, Christians in fact, though not in name, he would not be far from the truth. For as the name Christians is intended to indicate this very idea, that a man, by the knowledge and doctrine of Christ, is distinguished by modesty and justice, by patience and a virtuous fortitude, and by a profession of piety towards the one and only true and supreme God; all this was no less studiously cultivated by them than by us. They did not, therefore, regard circumcision, nor observe the Sabbath, nor do we; neither do we abstain from certain foods, nor regard other injunctions, which Moses subsequently delivered to be observed in types and symbols, because such things as these do not belong to Christians. But they obviously knew the Christ of God, as he appeared to Abraham, communed with Isaac, spoke to Jacob; and that he communed with Moses and the prophets after him, has already been shown.

Hence you will find, also, these pious persons honoured with the name of Christ, as in the following expression: "Touch not my anointed ones (my Christs), and do my prophets no harm." Whence we should plainly suppose, that the first and most ancient religion known

that of those pious men that were connected with Abraham, is the very religion lately announced to all in the doctrines of Christ. Abraham is said to have received the command of circumcision, and yet, long before this, was proved to have received the testimony of righteousness through faith. "Abraham," the Scriptures say, "believed, and it was imputed unto him for righteousness." And, indeed, the divine communication was given to him from God, who appeared to him when he bore this character before circumcision. And this was Christ himself, the word of God, announcing that all who should come in future times should be justified in a similar way; saying, "And in thee shall be blessed all the nations of the earth." And again, "When he shall become a great and mighty nation, in him all the nations of the earth shall be blessed." We may obviously understand this by its fulfilment in us; for he indeed was justified by his faith in Christ, the Word of God, that appeared to him; and, having renounced the superstition of his fathers and the former errors of his life, confessed the one supreme God, and served him by deeds of virtue, and not by the service subsequently enjoined in the law of Moses.

To him, then, being such, it was declared that all the tribes and all the nations of the earth should be blessed in him. But the course of piety which was pursued by Abraham has appeared thus far cultivated only by Christians, and that too by works more efficacious than words. What, then, should prevent us henceforth from acknowledging that there is one and the same principle of life and conduct, the same course of piety common to us who have come after Christ, with those pious men who lived in times long before? Whence it is evident that the religion delivered to us in the doctrine of Christ is not a new nor a strange doctrine; but, if the truth must be spoken, it is the first and only true religion. Thus much may suffice on this point.

"Though Christ a thousand times in Bethlehem be born, if he's not born in thee, thy soul is still forlorn."

TRAINING CHILDREN IN THE LORD

Let your homes be NURSERIES FOR THE CHURCH, and not infant schools for the world. Your children's education begins with the first dawn of intelligence. They learn by imitation: copying what they see, and repeating what they hear. So that their characters generally become a counterpart of their parents' lives, and a reflection of home influences. What children are given they receive, what they are told they believe, what they observe they copy; and those FIRST IDEAS and habits give a basis to their whole life and tone to the moral character. Therefore, "EXAMPLE IS BETTER THAN PRECEPT;" but both are needed.

Oh! remember "the sowing is the reaping;" and if you desire to see them Christians and dutiful children, tie God's laws about their necks, and bind them upon their hearts. Train them up in the way they should go. But if you teach them that fine clothes are more desirable than "the ornament of a meek and quiet spirit," don't be surprised if you see a large crop of pride. If you teach them that riches and social status are the first things to be desired, don't be surprised to find them grow up like Demas, who "loved this present world."

Think how solemn and how sad it would be if any of YOUR loved ones should thus grow up, and be able to lay this blame at your door! Better that you should make God's Word so familiar and so attractive to them that it may verily be a cradle for their childhood, a lamp to guide the feet of their youth, a staff to their manhood, and a pillow for their dying beds. Better let them see in your lives a reflection of the graces of Christ Jesus our Lord, than see a denial of it by your worldliness or your apathy.

This is what parents want to realize more; that the welfare of their children's souls is of more value than anything concerning the poor body. That in all things God's grace will be sufficient for us, if we seek His help and guidance. Ever teach them the principles of Divine truth. Ever present to them CHRIST as God manifest in the flesh, to redeem them from sin and the curse of the law, for nothing less than CHRIST will suffice for them, or for us, in this evil age. Never teach them that if they love God and are good they shall go to heaven; but rather seek to implant in their minds the Scripture truth that God loved them when they were sinners, and Christ died to save them. And with this let them learn obedience, and all moral duties that revolve upon them, so that a solid foundation of Scriptural principle may establish their character in youth. Parents then may expect joy from them, otherwise they may bring them down in sorrow to the grave.

—Selected from a pamphlet sent in by Brother Edward Royer.

God often comforts us not by changing the circumstances of our lives, but by changing our attitudes toward them.—Selected.

COMING TO THE LIGHT

"I never saw it in that light before; I had not thought of it,"— was the remark made by a young Christian to her minister after he had endeavored to show her that something in her habits was not as becometh saints. She had gone on without self-reproach or condemnation on this account. But now that the whole had been brought before her, the wrong was admitted and forsaken.

It may be thus with us. And lest it should we are bound to try our ways, to challenge our spirit and deportment,—to come to the light. It is easy to perceive that there will be the opposite of all this where the heart is not sound in God's statutes. The consciousness of failure in duty, or the indulgence of sin, even a lurking fear that all is not right, will cause us to shun inquiry. The trader over whose mind the shadow of insolvency is creeping, will be lothe to examine his affairs. So a man persisted in refusing to read "Mammon," the prize essay on covetousness, lest he should be convinced of dereliction of duty. He dare not—would not. "For every one that doeth evil hateth the light, neither cometh to the light, lest deeds should be reproved." And even in the case of upright men there is often (through carelessness) a want of full honest inquiry into God's will, and into the distinctions between sin and holiness. It is quietly assumed that all is right.—There is no searching scrutiny of motive, temper, speech, conduct. There is no APPLYING God's law as the rule of action and the touch-stone of character. Hence while there is no real hypocrisy, inconsistency in the walk is found, and discordant notes in the life which ought to be one hymn of praise.

For this reason St. Paul prays that their "love may abound yet more and more in knowledge and in all judgment," and another apostle exhorts us to add to our "faith virtue, and to virtue knowledge." There should be a growing apprehension of truth, a quicker sense of evil, a keener appreciation of whatsoever things are true and venerable and just and pure and

lovely and of good report. The conscience must be informed, and, "the soul's interior eye" must be trained more readily and accurately to discern the line of demarkation between the precious and the vile, the right and the wrong. Fearlessly and faithfully we must "come to the light." Only thus can we maintain interior peace and purity, live comfortably with our profession, and please God. Our real health and happiness in the divine life stand intimately connected with the due management of the conscience, and for want of this many of God's dear children are faint, feeble and sickly. The Lord God Almighty will have his people to be honest and upright before him. How does he teach them to do so? In the varied circumstances of life; in the fair and upright reading of, hearing, meditating on the Word of God; in the honest judgment which enlightened conscience passes upon them, they see many flaws, many turnings aside, many stoppings short, many causes for deep humiliation. They turn not away. They say, Search me, O God, try my heart. They bare the bosom to the knife; they open their wounds to the probe; they seek to be deeply humbled, not superficially, not lightly, not transiently, but THOUGHTFULLY. Do they stop here? Legality would so, but the spirit says, No, take it now to the blood of sprinkling. Thus filial confidence in God through Christ is maintained, the spirit is kept pure, the walk is even, and the life is without blame.

Charles Wesley's hymn commencing:

Come thou omniscient Son of God,
Display thy sifting power—

was written "for any who think they have already attained." How searching is its strain. One almost shrinks with awe as realizing that He understandeth our thoughts afar off, and is acquainted with all our ways, we present ourselves before him, and thoughtfully, sincerely, earnestly pray,

Look through us with thy eyes of flame.

What a daring, solemn request! We feel that piercing gaze. We sink into the dust at his feet. We lothe

ourselves. We are covered with shame—guiltless shame—while we are made more fully than ever to rely on the all-cleansing blood, and to claim its efficacy for ourselves. Yet will this prayer—the prayer of the soul in its most hushed, true and serious mood—be presented and urged by all who would approve themselves unto God. And the more they see reason to rejoice that they

All his fullness know,
From every sin set free,—

the more will they come into that holy and heart-searching presence with the cry, Examine me, O Lord, and prove me; try my reins and my heart.

It is not unlikely that the answer to this prayer will disclose to us lurking evil which had never been known, never suspected. A course has been pursued which we did not perceive to be questionable or wrong. Hence there was no condemnation because of it. Nor was our persuasion that we had received the cleansing virtue of Jesus' blood, a delusion. We need not cast away this confidence. But when the conviction has come upon us that such a course is unworthy of a follower of the Lord, we must at once renounce it, or that confidence cannot for one hour be retained. Even when entirely sanctified, we are bound still to inquire whether all in us and done by us is according to God's will. They who have, in infinite love, been brought into the way of holiness, must still, with the clear light, quickened sensibilities, and godly jealousy which they have received, "take heed thereto, according to thy Word." "And hereby we know that we are of the truth, and shall assure our hearts before him." For if our hearts condemn us, God is greater than our hearts and knoweth all things. Beloved, if our hearts condemn us not, then have we confidence toward God.

—Gospel Visitor, 1872.

NEWS ITEM

There was much rejoicing when we of the Indiana congregation gathered at the water side in Northern Indiana, Nov. 17, when a young man and young woman were received into our fellowship by baptism. May the Lord guide them to a new and fuller life.

MORAL DEPRAVITY

SUBSEQUENT TO THE COMMENCEMENT OF MORAL AGENCY (AGE OF RESPONSIBILITY), AND PREVIOUS TO REGENERATION, THE MORAL DEPRAVITY OF MANKIND IS UNIVERSAL.

By this it is not intended to deny that, in some instances, the Spirit of God may, from the first moment of moral agency, have so enlightened the mind as to have secured conformity to moral law, as the first moral act. It is not my present purpose to affirm or to deny this, as a possibility, or as a fact.

But by this is intended, that every moral agent of our race is, from the dawn of moral agency to the moment of regeneration by the Holy Spirit, morally depraved, unless we except those possible cases just alluded to. The Bible exhibits proof of it—

1. In those passages that represent all the unregenerate as possessing one common wicked heart or character. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."—Gen. 6:5. "This is an evil among all things that are done under the sun, that there is one event unto all: yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead."—Eccl. 9:3. "The heart is deceitful above all things and desperately wicked: who can know it?"—Jer. 17:9. "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither can be."—Rom. 8:7.

2. In those passages that declare the universal necessity of regeneration. "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."—John 3:3.

3. Passages that expressly assert the universal moral depravity of all unregenerate moral agents of our race. "What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; as it is written, There is none righteous, no, not one. There is none that understandeth, there is none that seeketh after God, They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways: and the way of peace have they not known: there is no fear of God before their eyes. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin."—Rom. 3:9-20.

4. Universal history proves it. What is this world's history but the shameless chronicle of human wickedness?

5. Universal observation attests it. Who ever saw one

unregenerate human being that was not selfish, that did not obey his feelings rather than the law of his intelligence, that was not under some form, or in some way, living to please self? Such an unregenerate human being, I may safely affirm, was never seen since the fall of Adam.

6. I may also appeal to the universal consciousness of the unregenerate. They know themselves to be selfish, to be aiming to please themselves, and they cannot honestly deny it.

THE MORAL DEPRAVITY OF THE UNREGENERATE MORAL AGENTS OF
OUR RACE, IS TOTAL.

By this is intended, that the moral depravity of the unregenerate is without any mixture of moral goodness or virtue, that while they remain unregenerate, they never in any instance, nor in any degree, exercise true love to God and to man. It is not intended, that they may not perform many outward actions, and have many inward feelings, that are such as the regenerate perform and experience: and such too as are accounted virtue by those who place virtue in the outward action. But it is intended, that virtue does not consist either in involuntary feelings or in outward actions, and that it consists alone in entire consecration of heart and life to God and the good of being, and that no unregenerate sinner previous to regeneration, is or can be, for one moment, in this state.

When virtue is clearly seen to consist in the heart's entire consecration to God and the good of being, it must be seen, that the unregenerate are not for one moment in this state. It is amazing, that some philosophers and theologians have admitted and maintained, that the unregenerate do sometimes do that which is truly virtuous. But in these admissions they necessarily assume a false philosophy, and overlook that in which all virtue does and must consist, namely, supreme ultimate intention. They speak of virtuous actions and of virtuous feelings, as if virtue consisted in them, and not in the intention.

We have seen that all choice and all volition must respect either an end or means, that is, that everything willed or chosen, is willed or chosen for some reason. To deny this, is the same as to deny that anything is willed or chosen, because the ultimate reason for a choice and the thing chosen are identical. Therefore, it is plain, as was shown in a former lecture, that the will cannot embrace at the same time, two opposite ends; In other words, it certainly is absurd to say, that the will, while maintaining the choice of one end, can use means for the accomplishment of another and opposite end.

When an end is chosen, that choice confines all volition to securing its accomplishment and until another end is chosen and this one relinquished, it is impossible for the will to put forth any volition inconsistent with the present choice. It therefore follows, that while sinners are selfish, or unregener-

ate, it is impossible for them to put forth a holy volition. They are under the necessity of first changing their hearts, or their choice of an end, before they can put forth any volitions to secure any other than a selfish end. And this is plainly the everywhere assumed philosophy of the Bible, which uniformly represents the unregenerate as totally depraved, and calls upon them to repent, to make to themselves a new heart; and never admits directly, or by way of implication, that they can do anything good or acceptable to God, while in the exercise of a wicked or selfish heart.

LET US CONSIDER THE PROPER METHOD OF ACCOUNTING FOR THE UNIVERSAL AND TOTAL MORAL DEPRAVITY OF THE UNREGENERATE MORAL AGENTS OF OUR RACE.

In examining this part of the subject, it is necessary to have distinctly in view that which constitutes moral depravity. All the error that has existed upon this subject, has been founded in false assumptions in regard to the nature or essence of moral depravity. It has been almost universally true, that no distinction has been made between moral and physical depravity; and consequently, physical depravity has been confounded with and treated of, as moral depravity. This of course has led to vast confusion upon this subject. Let the following fact, which has been shown in former lectures, be distinctly borne in mind.

THAT MORAL DEPRAVITY CONSISTS IN SELFISHNESS, OR IN THE CHOICE OF SELF-INTEREST, SELF-GRATIFICATION, OR SELF-INDULGENCE, AS AN END.

Consequently it cannot consist,

1. IN A SINFUL CONSTITUTION, or in a constitutional apptency or craving for sin.
2. Moral depravity is sin itself, and not the cause of sin. It is not something prior to sin, that sustains to it the relation of a cause, but it is the essence and whole of sin.
3. It cannot be an attribute of human nature, considered simply as such, for this would be physical, and not moral depravity.
4. Moral depravity is not then to be accounted for by ascribing it to a nature or constitution sinful in itself. To talk of a sinful nature, or sinful constitution, in the sense of physical sinfulness, is to ascribe sinfulness to the Creator, who is the author of nature. It is to overlook the essential nature of sin, and to make sin a physical virus instead of a voluntary and responsible choice. Both sound philosophy and the Bible, make sin to consist in obeying the flesh, or in the spirit of self-pleasing, or self-indulgence, or, which is the same thing, in selfishness—in a carnal mind, or in minding the flesh. But writers on moral depravity have assumed, that moral depravity was distinct from, and the cause of sin, They call it original sin, indwelling sin,

a sinful nature, an appetite for sin, an attribute of human nature, and the like. We shall presently see what has led to this view of the subject. . .

John 3:6. "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit."

Upon this I remark that it may, if literally taken, mean nothing more than this, that the body which is born of flesh is flesh, and that that which is born of the Spirit is spirit; that is, that this birth of which he was speaking was of the soul, and not of the body. But it may be understood to mean, that that which results from the influence of the flesh is flesh, in the sense of sin; for this is a common sense of the term flesh in the New Testament, and that which results from the Spirit, is spirit or spiritual, in the sense of holy. This I understand to be the true sense. The text when thus understood, does not at all support the dogma of a sinful nature or constitution, but only this, that the flesh tends to sin, that the appetites and passions are temptations to sin, so that when the will obeys them it sins. Whatever is born of the propensities, in the sense that the will yields to their control, is sinful. And, on the other hand, whatever is born of the Spirit, that is, whatever results from the agency of the Holy Spirit, in the sense that the will yields to Him, is holy.

Again, Eph.2:3. "By nature the children of wrath, even as others."

Upon this text I remark that it cannot, consistently with natural justice, be understood to mean, that we are exposed to the wrath of God on account of our nature. It is a monstrous and blasphemous dogma, that a holy God is angry with any creature for possessing a nature with which he was sent into being without his knowledge or consent. The Bible represents God as angry with men for their wicked deeds, and not for thier nature.

It is common and proper to speak of the first state in which men universally are, as a natural state. Thus we speak of sinners before regeneration, as in a state of nature, as opposed to a changed state, a regenerate state, and a state of grace. By this we do not necessarily mean, that they have a nature sinful in itself, but merely that before regeneration they are universally and morally depraved, that this is their natural, as opposed to their regenerate state. Total moral depravity is the state that follows, and results from their first birth, and is in this sense natural, and in this sense alone, can it truly be said, that they are "by nature children of wrath." Against the use that is made of this text, and all this class of texts, may be arrayed the whole scope of scripture, that represents man as to blame, and to be judged and punished only for his deeds. The subject matter of discourse in these texts is such as to demand that we should understand them as not implying, or asserting, that sin is an essential part of our nature.
(to be continued)

Historical

THE BRETHREN IN INDIANA

Chronicles of the Brethren, page 67, gives the following brief history of the first Brethren church in Indiana:

"In 1804-5 a colony from Pennsylvania and Virginia settled on Four Mile Creek, in what was then known as the Four Mile Indian Purchase, now Union County, Indiana. In this colony were fourteen members of the Brethren fraternity who were visited and ministered unto occasionally by Elder Jacob Miller and others from Ohio, until 1809 when they were organized into a working body called the Four Mile Church which was so far as known the first Brethren church in Indiana."

NETTLE CREEK in Wayne and Henry Counties was the second Brethren church in Indiana. It was organized in 1820 by Elders David and Aaron Miller, sons of the above mentioned Elder Jacob Miller of the Miami Valley, Ohio.

These two churches are called the "mother" churches of Indiana. In 1830 the Miller Brothers moved from Nettle Creek to South Bend, "and began the work there."

Elder David Cripe, Elder of the Wolf Creek Church in Ohio, emigrated to Elkhart County and with others organized the first Brethren church in Northern Ind. in 1830, known as the Elkhart Church. It originally included all of Elkhart County and the Northern part of Kosciusko County. From it were organized a number of other Northern Indiana churches.

PORTAGE, the second congregation in Northern Ind. was organized in 1831. Elder David Miller of the Nettle Creek Church, Wayne Co. was the first preacher. A meeting house was built in 1851 eight miles Northwest of South Bend.

TURKEY CREEK, the third oldest congregation of the Brethren in Northern Ind. was organized in 1838. It comprised the southern part of Elkhart County and the Northern part of Kosciusko County, and was originally

a part of the Elkhart Church. It resulted from the labors of Elders John Leatherman and Henry Neff. Elder Leatherman was in charge until his death in 1867. The original Turkey Creek church house was built in 1851 five miles south of Goshen.

UNION CENTER was formerly the Northern part of Turkey Creek, and was organized into a separate congregation in 1859 with Elder Henry Neff Sr. in charge. The Union Center church house, 3 miles east, and two miles north of Nappanee, was built in 1867.

YELLOW CREEK, organized 1856, was formerly the Western part of the Elkhart Church. John Miller, one of the first ministers in Elkhart County, was its first minister.

SOUTH BEND, organized in the 1840's, originally included all of the Southern and Eastern portion of St. Joseph County. Elders Abraham Whitmer, Jacob Bowman and George Shively were some of the early resident preachers. The district was later divided: the South and West portion retained the name South Bend; and the Southeast and Northeast portion took the name St. Joseph.

Other congregations organized by the middle of the Nineteenth Century, and for the most part subdivisions of the original districts already named, were:

YELLOW RIVER, Marshall County, 1848.

BLUE RIVER, 1852, 7 miles west of Churubusco.

TIPPECANOE, 1852, Kosciusko County.

CEDAR CREEK, 1855, Allen, DeKalb and Noble Counties.

PINE CREEK, 1854, and UNION, 1858, originally part of the South Bend District.

About the same time the Brethren were settling in Northern Indiana, others were moving into the Central and Southern parts of the State.

DEER CREEK, where Camden now stands, was begun in 1828. Samuel Wise, a deacon, and Peter Eyman, a second degree minister, were the first settlers. It is thought

to have been organized in 1830. In 1838 it was divided into two, and the new district was called BACHELOR RUN. A division occurred in the Bachelor Run Church in 1848, and Peter Eyman and others who sympathized with him formed a new church called the New Dunkers or Church of God.

PYRMONT or NORTH FORK is said to have begun in 1828 with the settleing of David Ulery and family and a small company of members along the North Fork of Wild Cat Creek in Carroll and Tiptecanoe Counties. It is said to have been organized in 1832. In 1845 the district was divided and Elder John Shively was given charge of the North part called NORTH FORK, and Elder John Metzger took charge of the Southern part known as MIDDLE FORK.

MANCHESTER, originally called Eel River, dates from 1836 when Joseph Harter from Montgomery Co. Ohio settled on Eel river where North Manchester now stands. It was organized in 1838 and Joseph Harter was chosen to the ministry.

MEXICO: Peter Fisher and wife Elizabeth, and Nathaniel and Francis Clingenpeel from Ohio settled in this vicinity in 1836. Elder William Moss and wife, from the original Four Mile Church, Wayne County, came in 1838, and the Church was organized in 1839.

PIPE CREEK: organized in 1852 through the labors of Samuel Murray who was ordained and given the oversight in 1857. He did much traveling and preaching, and lacked but one day of living to be 100 years old.

Other Southern Indiana churches were: BEACH GROVE, Hamilton and Madison Counties, organized 1850; HOWARD COUNTY CHURCH, 1852. Hiel Hamilton, an influential Brethren preacher, was chosen to the ministry here in 1845.

In Studies in Brethren History, it is said that the State of Indiana was divided into three church districts in 1866, at which time there were fifty five congregations in the State.—D.F.W.

BEAUTY IN DEEDS.

The beauty of a lily and the beauty of a face
Make bright a gloomy corner and exalt the
common place,

But there's nothing shines so brightly in the
world of human need

As the beauty and the glory of a kind and
thoughtful deed.

There are lovely things to look at;
there's the blue sky and the sun,

And the hilltop in the distance and the
works that men have done,

But the best of God's creation in this
world of joy and smart

Are the helping hands of service and
the big and generous heart.

Not on canvas or in marble or in flowers
that bloom to fade,

Or in lovely skies which vanish are the
lasting beauties made.

They make the dismal places,

But the kind and cheery voice

And the heart that is unselfish

make the weary to rejoice.

There is beauty in the lily, and

there's beauty in the hills,

There is beauty in the blossoms wet

with dew the morning spills,

But the riches, lasting beauty which

this world forever needs

Through its' days of tribulation, is

in the beauty of our deeds.

—Selected.

BIBLE STUDY

—JOEL—

Joel opens his commission telling of dreadful plagues accompanied by a dreadful drought such as never was before, that had come upon the land because of the sins of the people of Israel. He pleads with them to repent telling them to "rend their heart" and "not their garment, "for the Lord your God is gracious and merciful, slow to anger, and of great kindness."

The people were soon ready to repent when they saw the devastating effect of the plague and of the drought. Lord heard their cry and promised an era of prosperity (2: 21-26). There was a wonderful spiritual blessing as well, foretelling of the coming Gospel age, for the Apostle Peter directly refers to 3: 28 on the day of Pentecost when he says, "This is that which was spoken by the prophet Joel."

It seems as though we get a picture of the whole Gospel age from Joel's prophecy as well as the future of natural Israel, and what was to befall the nations that persecuted her at that time. We see the out-pouring of the Holy Spirit on the day of Pentecost (2: 28-31); the gracious promise to all those who will "call on the name of the Lord (2: 32); and the wonders that will come in the end time, and the great harvest of souls at the end of the world (3: 13-15).

Supply the missing words in these quotations:

1. And rend your _____, and not your _____.
2. And I will shew wonders in the heavens and in the earth, _____, and _____, and _____.
3. The _____ shall be turned into _____ and the _____ into _____.
4. Beat your plowshares into _____, and your pruning hooks into _____: let the weak say I am _____.

—Melvin Coning
Goshen, Indiana.